PERIODICAL ACCOUNTS

RELATING TO THE

MISSIONS OF THE CHURCH

OF THE

UNITED BRETHREN,

ESTABLISHED AMONG THE

HEATHEN.

VOL. III.

LONDON:

PRINTED FOR THE BRETHREN'S SOCIETY FOR THE FURTHERANCE OF THE GOSPEL,

BY JOHN MARSHALL, NO. 4, ALDERMARY CHURCH-YARD, BOW-LANE, CHEAPSIDE.

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N. B. The Brethren's Society for the Furtherance of the Gospel among the heathen, (which meets monthly at No. 10, *Nevil's Court*, *Fetter-Lane*,) beſides doing as much as possible to aſſiſt all the Miſſions of the Brethren, have from the beginning undertaken the whole charge of the Miſſion among the Eſquimaux in Labrador, which, on account of circumſtances, is rendered an expenſive concern. There are at preſent three ſettlements eſtabliſhed on the coaſt, *Hopedale*, *Nain*, and *Okkak*, and as the abſent members of the Society and other friends to the cauſe have always felt particularly intereſted in the welfare of that Miſſion, the letters annually received by the return of the ſhip, are inſerted at length, eſpecially as they contain a brief account of all the remarkable occurrences in the Miſſion. Thoſe received in 1801, begin the preſent Volume of the Periodical Accounts.

PREFACE.

WHENEVER we take a view of that great work, in which it has pleased God to distinguish the ministry of the Church of the Brethren, in making it instrumental to the conversion of many souls from heathen nations in various parts of the earth, our hearts are filled with gratitude and astonishment.

Far be it from us in the least degree to attribute that success, which has hitherto attended the Brethren's Missions, to our own contrivance, wisdom, or exertion. A very slight acquaintance with their history and situation must convince the most self-sufficient, that neither the origin nor the effects of the Missionary labors of the Brethren, can at all be attributed to human powers. In whatever view we consider them, we humbly and gladly exclaim: "Not unto us, O Lord! not unto us, but unto "Thy name give Glory;" yea, we attribute all to His sacred purpose, in choosing "the weak things "of this world to confound the things which are "mighty: and base things of this world, and things "which are despised, yea, things which are not, to

"bring to naught things that are; that no flesh "should glory in His presence."

The progress of the Brethren's Missions for these seventy years past has not, in general, been rapid, or attended with that addition of numbers to the Christian Church, which men are apt, in prospect, to pronounce as a certain fruit of the zeal and perseverance of so many Missionaries, whose only aim in life is the promotion of Christ's Kingdom on earth. Nevertheless, it has been marked with such peculiar proofs of the blessing and favor of God our Saviour, and such unequivocal evidences of the benefits thereby bestowed upon mankind, that it excites the most lively sensations of gratitude in all, who wish well to the human race.

We, on our part, are encouraged confidently to believe, that the gracious aim of God, in admitting the Brethren's Church to so considerable a share in the Missionary work will be yet more fully obtained, and His name yet more glorified, by His continued blessing upon our feeble exertions, to spread the gospel in foreign parts.

At present, there are twenty-nine Mission-settlements established by the Brethren, and about 24,000 souls*, residing in, or belonging to them, who have been brought to the knowledge of the truth, among

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* See the concise account of the Brethren's Missions, printed January 1, 1801.

some

some of the most ignorant and barbarous heathen-nations; besides some thousands, who attend the public preaching of the gospel in all the settlements, and request farther instruction. Thousands also, who have died in the faith of Christ, stand now around the throne of the Lamb, and join in the song of the Blessed, in fellowship with many of their beloved teachers, who having not loved their lives unto the death, have, through the mercy of our Saviour, received an eternal reward of grace.

The general Synod of the Church of Brethren, assembled at Herrnhut in Upper Lusatia, in 1801, among many other important deliberations, directed its attention particularly to the Missions among the heathen, and the report of their internal and external state, given in by the Committee appointed by former Synods to superintend that extensive concern, filled the hearts of all present, with joy and gratitude, and with renewed humble confidence in God our Saviour. During a war, in which not only the common calamities, attendant upon hostilities, oppressed almost every part of the globe in an extraordinary degree, but which seemed to threaten an almost total subversion of every thing hitherto held sacred among men, He has preserved all our Mission-setttlements in perfect peace, and established and extended His work in many of them, without the least opposition. He averted impending dangers, protected His servants both on their voyages

and in their several stations, and opposed to that delusive spirit of licentiousness, which, alas, has made such bold advances in Christendom in this our day, a spirit of humility and a deep sense of thankfulness for the priveledges enjoyed by the children of God, so that its baneful influence has been happily checked in all our Missions. Not that there has been no cause for mourning, and no admixture of painful occurrences to shew the necessity of constant watchfulness and prayer, lest we enter into temptation, and lest the enemy of souls obtain an advantage over us; but yet we can declare, that, amidst all our imperfections and mistakes, and outward and inward dangers, Christ has approved Himself as the Saviour and Almighty Protector of his people. The preaching of the word of the Cross has approved itself everywhere, among nations the most different in character, and under every circumstance, as the power of God unto salvation, and we have therefore determined anew to know nothing amongst men, but Jesus and Him crucified.

We rejoice also, that, though differing in names and forms, we are herein united with all the true followers of the Lord Jesus in every denomination, for the success of whose labors in the same cause, we most fervently address our supplications to God; yea, may Grace and Peace be with all them, that love the Lord Jesus Christ in sincerity, in every place.

But

But whilst unto Him alone, whose strength is made perfect in our weakness, we give all the honor and all the praise, yet we cannot omit making grateful mention of the instruments he uses, both at home and abroad, for the promotion and support of this great work. Many, both in our own congregations and amongst His people in other denominations, have felt themselves excited to take the most active share in it, by furnishing, according to their ability, the means of its outward subsistence, or by their advice, their labors and their prayers, cordially co-operating with those, who are immediately engaged in bringing the gospel to the heathen. They deserve and receive our warmest thanks, and though we still attend to the general wish, in not publishing their names to the world, yet we are sure, that He, to whom they are "known by name," will graciously remember and reward them, even on that day, when they themselves "will not remember to "have ministered in the least unto him and his bre-"thren." Matthew xxv. 37.

For the favorable reception, which the Periodical Accounts of the Brethren's Missions have met with from all, who have become acquainted with them, we are likewise thankful. They were printed with no other view, than to furnish to our friends and benefactors such communications concerning the different Missions, as are due to those who assist in supporting them. The manner, in which they appear,

pear, seems likewise to meet with the approbation of moſt of our friends, viz. as extracts of letters and diaries, in the plain language of the Missionaries, without any additional observations, unless where absolutely necessary for the sake of explanation. We shall therefore adhere to this mode in the third Volume also, and pray the Lord to lay His Blessing upon it. May he also in future graciously accept of our poor services, and grant, that the Spirit of a true and faithful Witness of Jesus, may ever rest upon every member of the Church of the Brethren, and upon all His people everywhere.

LONDON,

January 1st, 1802.

LETTERS

LETTERS

Received by the Brethren's Society for the Furtherance of the Gospel in the Year 1801.

From Hopedale, *dated* July 26th, 1801.

DEAREST BRETHREN,

ON the 16th. of July, at eleven, A.M., we had the pleasure to see the Harmony come safe to an anchor, in our harbour, being the first time since the Establishment of the Missions, that the vessel arrived so early on this coast. Our hearts were filled with thanksgiving and praises to God our Saviour, for having again preserved her by his almighty power, from all danger, both of the enemy and the seas.

At the same time we received your most welcome letter of May 22d., for which we return you our cordial thanks. In reading with what earnestness and brotherly affection you commend us and our Esquimaux in this Country to God in prayer, we were deeply affected with a sense of our own unworthiness, and with gratitude to you, dearest Brethren, nor can we sufficiently describe to you, what comfort and support it has been to us under the trying afflictions we have met with during the year past, to know that our dear Brethren and Sisters in Europe offer up continual prayers for us, that the Lord may be with us, and give us grace to see the reward of the travail of His soul gathered in, from among this rude nation, for whose salvation also his precious blood was shed on the Cross, is a great encouragement to us.

We likewise return our most grateful acknowledgements to you, for the parental care and kindness with which you have again provided every thing necessary for our external

support,

support, and we have the pleasure to inform you, that every thing sent has arrived without the smallest damage. May our gracious heavenly Father abundantly bless and reward you, and all who assist you by their kind contributions.

We can easily conceive, that under the pressure of the present circumstances and the general dearness of every article of subsistence, you may sometimes feel anxious concerning the future support of the Missions, and when we consider, how particularly expensive the Labrador Misson is rendered by the mode of supplying it with what is needful, we feel our debt towards you doubly great, and ourselves bound by every means in our power to lessen your burden.

We heard, with sorrow, that the war still rages, and that even England itself is threatened with invasion.

O that it would please the Lord, to continue to keep His protecting hand over this country; to ward off all hostile attempts against it; to give unto you wise and faithful men in every department of state, who may counsel and act for the prevention of evil with success; and to hear also our poor prayers for England, that by its means the cause of God in the earth may continue to be promoted far and near. We are the more earnest in our good wishes and prayers, because we know that He has so many witnesses and followers in England, who gladly spend and are spent in His service, and for the gospel's sake.

But, dear Brethren, we must now disclose to you an event, which took place last winter and has filled us all with the deepest and most pungent grief. It happened on the 2d of December, last year, that our dear brother Reiman, by occasion of his going out alone to procure some fresh provision by shooting, probably lost his life and has never since been heard of. The weather was fine and calm and the sun shone warm. Towards evening not seeing him return, we felt

felt much perplexed, particularly as the whole country was covered with ice, rain having fallen the day before upon the snow. About seven o'clock, we sent out four of our most approved Esquimaux with muskets, to seek him and to direct him, if in their neighborhood, by repeated firing. The moon shone bright, and the air was calm and warm. Towards daybreak however, they returned, without having seen or heard any thing of him. As soon therefore as it was light, all the Brethren set off, accompanied by all our Esquimaux, to make a general search, the weather remaining fine. We discovered indeed in several places his foot-marks upon the snow, but they were soon lost in the ice. Thus we persevered for nine days successively searching everywhere with the greatest earnestness, but all in vain. About that time, the whole land was frozen, but not the sea. We cannot possibly determine, where, or in what manner, he may have lost his life. In April we renewed our search, if possible to find his remains, and sent also Esquimaux out with a boat, but to no purpose. Thus during the whole of the winter we all mourned over his loss and felt oppressed, as with a heavy burden; the Lord alone being able to comfort us.

Another calamity afflicted us likewise not a little. Towards the end of October, a putrid fever was brought to our place and neighborhood by Esquimaux coming from the south, which in a short time spread so rapidly, that we had at one time twenty patients on our land, who all looked up to us for help and medicine. Though the disorder was very violent, and many were given over by us, yet our Saviour blessed the means we used, insomuch that only two women and one child died in consequence of the fever. One of them was the communicant Sister Judith, Luke's wife. She left four small children, the youngest only half a

year old. On this occasion, the sorcerers were, as usual, very busy, and endeavored to entice our people in their distress to take refuge to their tricks. A few were prevailed upon to try their effect, but felt soon great remorse and came to us with tears of repentance. We pity their weakness, and were glad to direct them to God, the only Saviour and Helper in all time of need, and we have hopes, that one after the other of these poor people will become true and faithful followers of Jesus.

We have not had the pleasure this year to baptize any adults. One new-born infant has been baptized. On account of the abovementioned illness, which lasted from October 1800, to March 1801, the people seemed, in general, in a very dejected state of mind. But they came diligently to church, and even those living at Arvertok were often present. The Passion Week particularly was a season of much blessing to them, and the declartions of several concerning what they heard and felt at that time, gave us much comfort, for we plainly perceived, that the Holy Spirit leads them more earnestly to consider the love of Jesus and the value of that atonement for sin, which he made by his sufferings and death. Surely Jesus' blood has not been shed in vain for the poor Esquimaux nation, and the word of His Cross is and shall remain the sum of our public and private Exhortations.

As to the schools, we were obliged to omit them for some time, all the children being ill. When they were held, they came with pleasure and were diligent. Some of them can read tolerably well, and the printed history of the passion week, as extracted from the Harmony of the four Gospels, is a welcome present to them. This is the first printed Esquimaux book which they read, and will no doubt prove a great means of blessing to young and old.

Those

Those that have learnt to read, are very much delighted to be able to read it to the reſt of the people in the houſe.

Last winter our Esquimaux ſuffered much from want of provisions, and thoſe of Arvertok felt it the more, as they had not laid in any ſtock for the winter. Most of what our people had laid in in the spring of 1800, was conſumed in autumn, as they could get nothing in the interval, and their attempts upon the thin ice were moſtly unſuccessful. The poor ſick people had hardly any thing to eat, which made their ſituation truly deplorable, and we could not but lend them assistance. Neither rain-deer nor partridges were to be seen, so that ever ſince the departure of the ship laſt year, we had nothing but salt meat in our ſtore. We were the more thankful for the pigs again sent us, and beg to thank you and our friends for them. Very few foxes appeared in our neighbourhood, and the Esquimaux had little ſuccess in hunting this spring.

Between Keppokak and Hopedale, a Frenchman with ſome ſailors and fiſhermen ſpent the winter; and he endeavoured as much as possible to entice our people to come and trade with him: but he was unsuccessful. The Europeans in the South did not visit us, with which we were well satisfied. Sixty-six Esquimaux lived on our land and upwards of forty at Arvertok.

As to ourselves, we have cause to thank our Saviour that He has preſerved us all in good health. Sister Wolf indeed had an illness, which though short, at one time roſe to such a height, that we doubted of her recovery. She has retained a lameness in her arms and hands.

We have been busy this year in building a storehouſe, It is forty feet by eighteen. We are nearly ready with the frame-work, and intend to put it up this summer. Only we want weather-boarding, and as we muſt saw all the

blocks with a hand-saw, it will be a tedious piece of buſineſs.

Thus, dearest Brethren, we have given you a summary account of onr late course, more of which you will find in our diary. We pray the Lord to conduct the ship safe back unto you, By the above you will find that we have had a trying and painful year, in which we sometimes felt so devoid of help and comfort, that it seemed as if every kind of distress would assail us at once. But though the wound inflicted is not yet healed, yet the Holy Ghost has admistered such consolations to us that we are filled with new courage and confidence in Him. We will covenant anew with each other, to remember each other in prayer, that He may obtain His whole aim with each and all of us, and that His Kingdom may come and flourish in all the earth. In His fellowship we salute you all in the moſt affectionate manner as your faithful Brethren and Sisters serving the Mission at Hopedale.

Signed { GEO. SCHMIDTMAN, FRED. JENSEN MILLER, JOHN CHRIT. WOLF, THO. CHRISTENSEN.

From Nain, *dated* Auguſt 15th, 1801.

DEAREST BRETHREN,

WE experienced mueh pleasure indeed, when, as early as the 22d. of July, we received the agreeable news of the arrival of the Harmony at Hopedale on the 16th. It was brought to us by our Esquimaux Jonathan. We soon met together to thank our merciful God and Saviour in fellowſhip for the repeated proofs of his Grace and Protection, in bringing again the vessel safe to us. We then read your kind letter of May 22d., in which we noticed, with great gratitude, the friendly and cordial partici-

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pation you feel in all our circumſtances, and the faithfulness with which you attend to all our wants. We give you, dear Brethren, our warmeſt thanks for all your love and goodness towards us in supplying us again with every thing we stand in need of for our external support, in the moſt liberal manner. May the Lord bleſs and reward you for it, and in future also render you able to do that work, which He has committed unto you with joy, by giving his people willing hearts to aſſist in your labours.

We felt truly thankful to God, that he has also in the year past graciously protected your country, in the midst of a dreadful war, from all internal disasters. He has watched over England for good, and not suffered its enemies to execute their wicked purposes. For this proof of His mercy, we join moſt fervently in your thanksgivings, and pray Him to remain your neverfailing support and defence, till He ſhall grant you a permanent peace.

Concerning ourselves we have again the satisfaction to inform you, that the Lord has preserved us ever ſince the ship left us last year, in health and activity, and in love and peace with each other. We have been uninterruptedly enabled to do the work, to which we are appointed, both in teaching the Esquimaux the way of salvation and in all those external matters which belong to each of us, in his ſtation. Our correspondence with our Brethren and Sisters in the other two settlements has been frequent, and a great encouragement to us. Both in our public and private meetings, the presence of our Lord has been felt by us all, and we have been greatly ſtrengthened and comforted thereby; but more especially by the enjoyment of His holy Body and Blood in the Sacrament of the Lord's Supper, which has always filled us with a new faith and love towards Him and each other, and confirmed within us that mind and purpose

pose, that out of love and gratitude towards Him, who loved us unto death, we will devote ourselves to Him alone, abide faithful confessors of His truth, and gladly give up body, soul and spirit to His service, that we may bring forth fruit unto Him well-pleasing.

He has in the year past, laid a particular blessing upon our weak testimony concerning His great love to sinners, manifested in His holy incarnation, life, sufferings, and death, and He opened the ears and hearts of the Esquimanx, insomuch that they were more than ever eager to hear the gospel, and diligent in their attendance upon divine worship. The work of the Holy Spirit was distinctly perceived in most of them, and in some in a remarkable degree. The communicants have walked worthy of the gospel. They have learnt more than ever to know and acknowledge, that there is no good in us, but they also have been confirmed in their love and dependance upon Him, who gave Himself to death for us, that we might die unto sin. They remained with us till very lately, all but two widows, and on July 18th. partook with us of the Holy Communion—previous to which, the manner, in which they expressed the state of their souls and their desire after the Grace of Jesus, proved a great joy and comfort to us. The baptized (not yet communicants) and candidates for baptism showed a greater desire than ever, to be admitted to all the priveledges of the church of God: and they often repeated their assurances, even with tears in their eyes, that their only desire was to live to God in the world, and to keep his Commandments. We notice, with peculiar satisfaction, the evident work of God among those Esquimaux, who, though they have leave to live on our land, do not yet belong to the candidates for baptism, especially in the hearts of some young men: who declared to us, that they could

no

no longer live in the sinful practices of their countrymen, but were convinced, that there is no happiness but in communion with Jesus Christ, and begged therefore to be admitted into the class of catechumens.

It surprised and pleased us not a little, that on December 31st., 1800, that noted Sorcerer Siksigak, who for many years has lived at Nukasusuktok in our neighborhood, came unexpectedly with his whole numerous family in sledges to Nain, and begged most earnestly that we would receive him as an inhabitant on our land; for that he had now resolved in right good earnest, to forsake his former heathenish manner of living and to turn to Jesus, and would conform to all the rules of the settlement. Hitherto he has kept his word, and it appears that he likes to live with the believers, and is still intent upon "giving his heart to Jesus."

Since the departure of the ship last year, two adults and one child have been baptized here, one man has been admitted as a candidate for baptism, one woman to the Lord's Supper, and two to be candidates for the same. One Communicant Sister departed this life in faith, rejoicing. Our small Esquimaux congregation consists of thirteen communicants, three candidates, eight baptized adults, (not yet communicants) five candidates, sixteen baptized children; in all of forty-five persons, besides whom thirty-one persons had leave to spend the last winter on our land.

November 20th., 1800, Sister Nissen was brought to bed of a daughter, who was called Christina Maria in holy baptism.

In autumn we hope to be able to move into our new house, though it is still in an unfurnished state.—During the last winter the cold was moderate, and the summer has hitherto been warm and fruitful. Our garden looks well, and we expect a tolerable crop. But we were in want of fresh meat, very few partridges being found here last winter.

Now

Now and then however something fresh was procured, for which we are always thankful to our gracious heavenly Father, as it tends so much to our health. We are likewise thankful, that our Esquimaux suffered no hunger, though in spring and autumn, they had, as usual, but scanty earnings. We were glad at those seasons to be able to help them out with dried fish.

What shall we say more! The Lord our God be praised and adored; for He has done again in the year past more abundantly for us, than we were able to ask, or think, or worthy to receive, both as to soul and body. Might He always have cause to rejoice over us, and obtain His aim with us, his poor servants and handmaids.

For you, dearest Brethren, we offer up our most fervent prayers, that He would graciously preserve, help and bless you, that you may joyfully continue to further His cause in the world. We commend ourselves anew to your loving remembrance and prayers, and remain in the bonds of true brotherly love and peace,

Your ever affectionate and faithful
Brethren and Sisters,

Signed { JACOB NISSEN,
C. F. BURGHART.
J. T. MARTIN.
SUEN N DERSON.

From Okkak, *dated* September 6th., 1801.

DEAREST BRETHREN,

THE joy we felt on the 29th. of July, on receiving information from Hopedale that the Harmony had safely arrived there on the 16th., was the greater, as it was quite unexpected. August 23d. we had the still greater satisfaction of seeing her come safe to an anchor at Okkak.—On the

the 29th. July we received your very agreeable letter dated May 22d., the reading of which in our family meeting afforded us particular encouragement.

We join you, dear Brethren, most cordially in the sentiments you express in your letter, concerning the repeated preservation of the ship and company from all harm, now for near thirty years, even in the most dangerous times, that it may be considered as a proof of our Saviour's thoughts of peace over the poor Esquimaux nation. Even when the greatest difficulties present themselves to impede the progress of His work in the earth, we see His powerful arm stretched out in behalf of his people, and surely this must excite us all to confidence in Him, and to a firm hope, that he will fulfill all His gracious purposes in and by us.

In general, the contents of your whole letter were particularly pleasing to us, as it so feelingly expressed your loving remembrance and the kind participation of so many friends and wellwishers to the cause of God in the world, who join their prayers and supplications with ours before the Throne of Grace, that still many human souls, involved in darkness and misery, may receive the light of the precious gospel, and be called to be partakers of the same salvation with us, to rejoice in the experience of the power and grace of Jesus, and in time and eternity to praise the name of God our Saviour, with us, for His redeeming love.

We bless God our heavenly Father for granting His blessing to us in the year past in all that relates to our outward subsistence, and we trust to Him, that also in future He will do the same and give us our daily bread, in answer to our prayers. To you also, dearest Brethren, we feel ourselves under great obligations for all your trouble in providing again so abundantly for all our wants and external comforts by this opportunity.

The Lord has graciously helped us thus far: He heard our prayers, whenever we appeared as supplicants before Him, either in our own or our people's concerns, comforted us in all distress, blessed our feeble testimony of His sufferings and death, delivered indeed in weakness, but with hearts deeply impressed with a sense of its great importance, so that it has proved the means of a new awakening among many of our baptized. As to the heathen, we most fervently pray—O Lord, have mercy on these poor souls, who have cost Thee Thy life and blood, and yet afford so little hopes of ever becoming the reward of the travail of Thy soul but turn their backs upon Thee:

Though our diary will give you a more circumstantial account, yet we will quote a few particulars. In the beginning of October, Brother Schmidt returned to us from Nain, having assisted our Brethren there to build their new house. Two Esquimaux families came also from Nain to reside here. Isaac's family, one of the first baptized here at Okkak, but who had left the congregation and gone astray among the heathen for several years, returned to us, and obtained leave, at their earnest request, to live again on our land. They were afterwards all readmitted to the congregation. Thus the good Shepherd, who came to seek and save the lost, has followed these poor straying sheep, till He brought them back to the fold. About ninety persons, small and great, spent the last winter with us here. A candidate for baptism lost his life at sea, and we had the grief afterwards to see his baptized wife leave us with her child, and marry an heathen man. In November, all the Esquimaux of this country were diligently employed in catching whales, and were successful in taking a very large one. Glad as we are that thereby our people are enabled to lay in a stock of provisions for the winter, we much regret, that always

always on such occasions, they must join with heathen companies; and half-hearted people find again pleasure in the follies and sorceries of the heathen, and are seduced to follow their ways.

The celebration of Christmas and Epiphany was a season of much blessing, both for us and our Esquimaux, and we felt the divine presence of our Lord amongst us, to our great comfort. Three baptized women were admitted to the Lord's Supper and one man was added to the class of candidates for baptism. In February a man was baptized, and called Samuel, another was added to the candidates, and the infant daughter of a baptized married couple was baptized. The schools of the children were held diligently and with fervent prayer to the Lord, that He would not suffer the instructions they receive, to be in vain. The newly-printed history of our Lord's passion, extracted from the Harmony of the four Evangelists, furnished a desirable opportunity, to catechise the children, and to explain to them, as well as we are able, in a language so difficult and deficient in expression, all that appertains to their souls' salvation. Some of them have come so far, that they can understand it, and as they read it to others, living in the same house, it may be justly expected that much good will be done by it.

In the beginning of March, we had a very agreeable visit from Brother Burghart from Nain, with whom we had several conferences concerning the course of the Mission. From January to March our settlement was a great rendezvous and thorough-fare for sledges from all parts, five whales having been taken in the north, by which the trade of the Esquimaux was rendered very brisk. Five men however, in two different places, lost their lives on this occasion.

During the Passion-week and Easter-holidays our Esquimaux were almost all absent, on account of the rain-

deer-hunt. We were grieved to see them thus deprived of the opportunities then afforded to hear the history of our Lord's sufferings, death and resurrection, the reading of which is always accompanied with His spirit and grace. But as about that time there is generally a great scarcity of provisions, and nothing to be got in our neighborhood, we are obliged, however reluctantly, to let them go. In general, they had no want of food and raiment all last winter, and their walk and conversation gave us more cause for joy than grief. We perceived likewise from their declarations, on many occasions, that most of them have a great desire to become more acquainted with our Saviour, to love him and to keep His commandments. May He keep and preserve them, that the enemy may not again gain an ascendancy over them, either by craft or force.

We European Brethren and Sisters have much reason to be thankful to the Lord, that amidst all our weakness and faults, He has preserved within us that mind, to serve Him with gladness, and to live in peace and love with each other. He has likewise granted us our health, and we have been able to follow our several callings without interruption. July 18th. Sister Hastings was safely delivered of a daughter, which was baptized the day following and called Christina Dorothy, but in a few days was taken home by the Lord into eternal safety.

As we have hitherto been always in want of a place to keep our stock of codfish, and of a shed for empty barrels and other stores, during the rainy season, we have resolved, if possible, to build a proper shed for them; however not to occasion additional expences, we mean to procure timber for it out of the forests of this country, and only request you to send us the necessary stock of nails, which we hope you will approve of. We also wish this autumn to build a

small

small house for the reception of Esquimaux strangers, when they come here on a visit, as they otherwise become troublesome guests in our people's houses; as we experienced last winter.

Thus, dearest Brethren, we have given you a brief account of ourselves and our small Esquimaux flock. Our prayers ascend daily to the Lord, that He would soon put an end to this destructive war and its baneful consequences, and restore to the nations of the earth peace and concord: but in particular we commend Great Britain to His continued favor and protection. To conclude, we salute you, all our dear Brethren and friends everywhere, who, by their benevolent exertions, support the cause of our Lord in the world, most cordially, recommend ourselves to your faithful remembrance and prayers, and remain, your faithful Brethren and Sisters employed in the Mission at Okkak.

Signed { ANDREW LEWIS MORHARDT,
BENJAMIN KOHLMEISTER,
JOHN HASTING,
JOHN HENRY SCHMIDT.

EXTRACTS

Of two Letters *received by the* Secretary *of the Society from* Christian Lewis Rose, Missionary *among the* Hottentots.

Bavian's Kloof, August 24th., 1800.

DEAR BROTHER,

IN confident hope, that the letters I sent to London on my arrival at the Cape, dated May 13th., as likewise my short

short note, written off St. Jago, have safely arrived, I shall proceed to give you some farther information respecting this Mission. I sent likewise a packet of letters, dated June 6th., to go by London or Copenhagen, but am not so sure of its safety.* I now send you our diary from April 1st. to the end of July, 1800, with other papers as per list. All this renders my entering more into the detail of our proceedings unnecessary. However I will add some things, which, I am sure, will not seem uninteresting to you.

First I have to express our gratitude to you and all our good friends, who, during our stay in London, made up those bundles of old cloathes, linnen, &c. for the Hottentots, (according to a hint given in one of Brother Kohrhammer's diaries.) They desired me repeatedly to return their best thanks for them, and you can hardly conceive with what gratitude, bowing and courtseying, they received that portion of them, which we thought prudent to distribute among them for the present. The poor people rejoice like children, if they can get possession of an old coat or waistcoat, or of any old rag, most of them being next to naked, and suffering much from the severity of the weather during this season, which is even felt by ourselves.

For these eight weeks past, an epidemical disorder has been rife among the Hottentots. It has the appearance of a bilious fever and is very infectious; hardly one house is

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* The letter from St. Jago arrived safe (See Per. Acc. Vol. II. p. 477.) but the packet of May 13th. has never come to hand. That of June 6th. arrived safe at Copenhagen. This first letter, with the diaries, which accompanied it, was given up for lost, and was not received till January 10th., 1802.

free

free from it, and if it once gets into the family, not one escapes. Twenty and thirty at a time have been taken ill, and as there are at present above 1300 souls residing at Bavian's Kloof, it is a most afflicting dispensation; and they all take refuge to us. You may easily imagine, that under these circumstances, we have enough to do. Few however have as yet died of it here, but in other parts of the country the mortality has been great. If we hear of it in time, we have found a vomit to afford the best relief, but it generally lasts long, before the patients recover.

When we creep about in their kraals and see the poor sick people lying there in the greatest misery, upon a sheep-skin thrown on the bare ground, without medical aid, and often without a morsel to eat, and those that are recovering, tormented by famine, and perhaps the hut full of poor naked children lying together and crying for hunger, we are ready to sink down with grief. But when we begin to speak with them of the great love of Jesus to poor sinners, and see with what eagerness they receive the gospel, and forgetting all their external wretchedness and misery, can not find words sufficient to extol the grace and favor bestowed upon them, that God has sent this blessed message to *them* alſo, but weep for joy and gratitude,—then indeed, my dear Brother, our hearts are melted within us, and we thank the Lord with tears for this wondrous display of His grace. I often am ashamed of myself, and pray Him to give me a heart equally thankful and resigned to His will.

With upgrown persons, the common drugs used in this country, have good effect; but with children they won't do as well: and we have spent upon them nearly the whole stock of rhubarb we brought with us, we therefore beg for a new supply, as soon as possible. Nor can we help assisting the poor famished creatures now and then with a handful of flour.

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I am most powerfully convinced, that God our Saviour and His spirit has visited this poor and despised nation in a most gracious manner, and will gather from amongst them a rich reward for the travail of Christ's Soul. There is a new awakening among the Hottentots in general, but it is particularly evident among the new-comers and the children. We have scarcely left our beds in the morning, but our doors are beset by people, who desire to speak to us and to receive advice and instruction. This lasts often from morning till night. There are indeed some among them, who only desire to be baptized, but know nothing more. But by far the greater number are seeking souls, anxiously intent upon finding peace with God and remission of their sins in the blood of Jesus, nor can we hear and answer them without deep emotion of heart. In the church, which is often crowded by ten or twelve hundred hearers, they all attend with silent devotion, and God is truly present in the midst of His congregation. The 13th. of August was a day of great blessing for us and our people, and many came afterwards and declared with tears, that they had never before experienced so powerful a manifestation of our Saviour's grace. Six adults were baptized on that day, and we made the conclusion of it, by the most blessed enjoyment of the Lord's Supper.

Since my arrival here on May 30th. three persons have been admitted to the communion, one readmitted, three are to be confirmed next month, eleven have become candidates for it, sixteen adults and ten children have been baptized, and eight persons admitted as candidates. Our church is well built and not too large for our usual Sunday's auditory.

From the same, dated Bavian's Kloof, *January* 24, 1801.

"I AM not sure whether I made particular mention of that dreadful epidemic disorder, which raged among the Hottentots, both here and almoſt all over the country, in my letter of the 24th. of Auguſt, 1800. It is called in this country, *Koortse*, and is a kind of bilious fever. It makes its appearance generally once in five or ſix years, ſpreads over the whole country, begins commonly with the Hottentots, and ends with the white people, proving mortal to numbers of both. After the date of the abovementioned letter, it spread with encreased violence, so as to fill us with the deepest concern for our people. That they might be attended as well as possible, we made a regulation for each of us to take his week in visiting the sick, in certain divisions. Accordingly each missionary, with his wife, had daily fifty or sixty patients to attend, and to administer to them all possible assistance, both temporal and spiritual, In doing this, each had a round of about four or five Engliſh miles to make, and as three, four and more persons lay ill in one house, it proved a very trying service, attended with not a little danger to our own health; for the fever is very infectious, and no cottage or kraal was spared. Some Hottentots who took it twice or thrice and escaped, were siezed a fourth time, and carried off. At present it has greatly abated in its extent and violence, but not entirely ceased. We had often to bury six, ten, and twelve corpses in one week. The Lord has, by these means also, gained a rich harveſt of souls.

Here grief and joy alternately possessed our hearts. The circumstances, under which the poor people suffered, filled us with the moſt painful sympathy. They were, for the

greater part, destitute of the necessary help and advice, and in the most wretched state of poverty and want. The fever was in many cases so violent, that the patients became delirious, whilst the want of the common means of subsistence tormented both them and their families, nor could we behold them without mingling our tears with those of the sufferers. We exerted ourselves therefore to the utmoſt of our power, to procure a little food and medicine, but our means were soon exhausted, for the multitude of pitiable objects was too great. Again, when we saw most of them, and even many of the unbaptized, lying on the ground, patiently resigning themselves to the will of the Lord and cheerfully expecting, when He should call them to Himself; declaring their firm belief in the merits of His sufferings and death for them, and that He would receive them in mercy into His everlasting kingdom; thanking Him with fervency and numberless tears, that He had sent them teachers, to bring them the precious gospel of their Redeemer, and by his blood had washed them from sin and guilt;—when we saw and heard all this, we were so greatly ſtrengthened and encouraged in our mournful situation, that our hearts overflowed with thanksgivings. We were also richly comforted over a great many of the unbaptized.

This event was the means of awakening among all the people a spirit of great earnestness in seeking to know their Saviour, and it was evident, that the Holy Spirit directed their hearts unto Him. Many, who before had spent their time in cold indifference, were alarmed. Some exclaimed, "Ah! who knows, whether I shall still be alive to-"morrow? What will then become of me? Where will "my poor soul go to?"—We had enough to do to comfort and advise these poor people, and we entreated them, not to suffer this time of visitation to pass by unimproved,

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but to hear and obey the voice of the Spirit of God in their souls. Thus, amidst all difficulties and distress, we reaped, during this period, much blessing and profit to our own souls.

Nor can we sufficiently thank our Saviour, that short indispositions excepted, he preserved us all in good health; for when the missionaries had finished their visiting-week, they generally felt some symptoms of disorder. This proceeded from the necessity we were under of creeping about by day and night into the Hottentots' huts, in some of which lay more than one patient in the midst of noxious exhalations. The smoke of the fire burning in the middle of the hut, without any vent, but a hole at the top, was alone enough to suffocate us at entering; but God has preserved us from infection and death. More particulars you will see in our diary. The number of our baptized and candidates for baptism is 332. Seventy-one adults and forty-three children were baptized by us last year, and twenty-one persons admitted to the Lord's Supper. 230 children attend the school, besides 293 cathecumens.

You may remember, that about two years ago, ten Caffres passed through Bavian's Kloof on their journey to the *Great Baas*, as they call the English governor. These people, on their return, spent two days here and attended divine service in the church. They brought an interpreter with them, and were both pleased and astonished at what they saw and heard. They made it known in all places through which they afterwards passed, as well as in their own country, and spoke so much of Bavian's Kloof, the believing Hottentots living there, their customs and manners and conversation, that both the Caffres, and the Hottentots residing among them would no more use their proper names, but call each other Brethren and Sisters. The information received by the latter from the abovementioned

Caffre deputies had excited an inexpressible desire in them to come to Bavian's Kloof and hear the word of God, but being treated as slaves by the farmers in that country, they were forbid mentioning the name of Bavian's Kloof, or even speaking of their wish to hear the gospel, and are threatened with death, if they attempt to escape." We received this intelligence from a Hottentot family, who had left every thing they possessed, and ventured their lives in quitting the country. They said, they left many behind, who were extremely desirous to come and hear the gospel, but feared to lose their lives, if they attempted to come hither. This family had been six weeks on the road. Thus, dear Brother, you see, that though Bavian's Kloof is but a small spark, it sheds its rays even into the Caffres' country.

Former and present experience convinces us of the necessity having here a good stock of medicines and we beg to have some good rhubarb, magnesia, salts, &c. &c. sent to us, which are extremely dear at the Cape.

The number of inhabitants on our land at Bavian's Kloof is 1296. To the congregation in London, and all our Brethren, and friends everywhere we beg you to present our most cordial salutations and thanks for all their kindness and faithful remembrance. We commend ourselves to their prayers, together with our Hottentot congregation here."

I remain, &c.

CHR. LEWIS ROSE.

EXTRACT

EXTRACT

Of the Diary of the Mission at Bavian's Kloof *from January to August*, 1801.

IN the beginning of January, 1801, several baptized Hottentots departed this life in an edifying manner declaring their faith and confidence in Jesus, and rejoicing to be at home with Him for ever. Some sick heathen in the neighborhood sent to beg a visit from the Missionaries, and were found earnestly desirous to learn to know our Saviour and receive remission of sins in His blood. On these occasions the Missionaries rejoiced to have an opportunity of administering to them advice and comfort by directing them with all their misery to Jesus, the friend of sinners; and their ministry was not in vain.

On the 8th., the anniversary of the opening of the new church at Bavian's Kloof was celebrated, and a large congregation assembled to give thanks and praise to God for the blessings He had bestowed upon them in the priveledge of meeting together here uninterruptedly to hear His word.

On the 10th, was a particular emotion among the candidates for baptism. Thirteen were added to their class, and six, who were baptized on Epiphany last, took a solemn leave of them. This custom is generally attended with much profit to the candidates, and affords an opportunity to hear their declarations, some weeping over their backwardness, some on account of the grace bestowed upon them; others expressing the gratitude of their souls in the most heartfelt and lively terms.

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On the 15th. a Hottentot, called Christopher Bladige, arrived here with his wife and two children, having spent six weeks on the road from the Upper Country. (His account is chiefly inserted into the second letter of Brother Rose.)

On the 19th. a Hottentot communicant Margaret, who has long been ill of a consumption, departed this life. She was born in 1782, baptized by Brother Marsveld in 1797, and admitted to the Lord's Supper in 1799. We can give her that testimony, that she remained in an even, steady course, and in the enjoyment of the grace and love of our Saviour, of which her edifying conversation constantly testified. She knew Him as her Redeemer, and directed others to Him with much earnestness and love, by which many were brought to repentance and the knowledge of the truth. During her illness it was a pleasure to us to visit and converse with her, and we received a blessing for our own hearts. In the last hours of her life, she spoke with humble joy of the bliss to go home to Jesus and be with Him for ever.

To-day the clergyman from Schwellendam, the Rev. Mr. Mangner, paid us a visit.

On the 22d. we received two letters from Brother John Fredrick Reichel, (a member of the Elders' Conference of the Unity) which gave us very great pleasure. That day, on which we receive letters from Europe, is always a festival-day to us all.

About this time one of our people called Eve Mary was questioned by a farmer and his wife concerning her baptism. They asked how that ordinance was treated by us, and upon what depended the qualification for it. Eve Mary answered: "I can only tell you, Baas, that all depends upon this, that "we renounce the devil and all his works, and surrender "ourselves up with soul and body to Jesus Christ, and de-"sire to be saved from sin and death by the merits of His "bitter sufferings and death. This alone qualifies us, and

"God

" God sees and knows our hearts, whether we mean what we " say." The farmer and his wife heard her with tears and begged her to come to their house to work in the next vintage. He has likewise begun to convene His people every evening, to read a chapter in the Bible with them and sing a hymn.

On the 26th. a woman, who lived here formerly, but after the death of her husband, left this place and married a black slave, came and staid here six weeks. She mourned over her misspent time, and that when she had an opportunity to hear the gospel, she had rejected it, adding, she was afraid, her sins were too great and could not be forgiven. We directed her to seek pardon and peace from Him, who hath received gifts for the rebellious also, and would certainly hear and answer her prayers. Thus Jesus, the good Shepherd, follows the poor straying sheep, and will not that they should perish.

On the 29th. an old Hottentot woman, called Aurora, died. Sister Rose visited her often on her death bed, though it was difficult to converse with her, as she could not speak Dutch. It was necessary therefore to have an interpreter, but we had the satisfaction, by her declarations, to perceive that the Lord had wrought a work of faith in her heart, and she departed in full reliance on Him. There are several people here, who can scarcely understand Low-Dutch, but they come diligently to church, and catch the sense now and then, and their words and walk show, that they do not come in vain, but that the Lord can touch the heart, so as to fill it with the saving knowledge of Himself as the only Saviour, though the hearing and comprehending of our words be very imperfect.

February 7th. a Hottentot stranger came hither with his wife. He called upon us and told us "that he meant to go to the Cape-town, and to leave his waggon and his wife with us. The former wanted repairing, and the latter was so disobedient, that there was no living with her: but he gave us full

full power to force her to be obedient to us, during his absence." We answered he was mistaken as to our profession, and that obedience was not taught by us in that manner, advising them both to hear and believe the word of God as the most effectual means of living happily together.

We had many visitors in this month and a great number of white people attended the public service at Bavian's Kloof.

On the 15th. we heard that one of our communicants, Jeremy Stemmer had departed this life happily at Klipdrift. He was baptized in March, 1799, by Brother Kuehnel, and October 14th. of the same year admitted to the Lord's Supper. He walked worthy of His heavenly calling. To meditate upon what our Saviour has done for us, was his heart's delight, and his lips overflowed with gratitude, whenever that subject was mentioned. As soon as he was taken ill, he declared that he longed to depart and be with the Lord for ever. To his wife he said: "You may go and tell my teachers, that I am going to Jesus as a poor, but reconciled and saved sinner. I have nothing more to do in this world, and we must now part: but we shall meet again in our Saviour's presence, and I shall require our child of you before His throne."

We have been much employed of late in drying peaches for family use; but the frequent rains have injured them. On the 25th. three storms of thunder from different quarters of the sky, met just over our Kloof. The flashes of lightening and peals of thunder were tremendous, and the lightening struck near our place, but the Lord preserved us from harm. The storm and rain lasted above four hours.

About this time we received, with much pleasure, letters from some English Missionaries at Calcutta and Serampore, expressive of their brotherly love towards us, and their joy over the work of God among the Hottentots.

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On the 27th. the Fiscal, Mr. Khynefeld wrote us word, that some Hottentots had deserted with all their arms, and desired we might arrest them if found in our place. We immediately spoke with the Hottentot Captains here, and had the pleasure to find that the deserters did not belong to Bavian's Kloof.

March 4th. having in vain applied to the Landdrost of S——— for a permit to purchase corn for our consumption, we sent a messenger to the Field-Cornet, Mr. Otto, to obtain one. We were successful in our application and received permission to buy a sufficient quantity.* Appearances are at present very alarming, with respect to the subsistence of the poor, who depend upon their work at the farmers for food: for as the farmers themselves have only a certain quantity allowed them for their own consumption, they have nothing to give their workmen. May the Lord have mercy upon us and our fellow inhabitants, and help us to bear what He may please to lay upon us.

On the 14th. the Brethren Rose and Kuehnel went to Peter Ditoy to buy corn, and on the 26th. Mr. Otto offered us two waggon loads. We had to pay fifty dollars (about eight pounds) for carriage alone.

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* Owing to the unwillingness of the farmers to supply the English with corn, and the distress thereby occasioned at the Cape-town, Government issued an order, that all corn whatever, above a certain stipulated quantity for the consumption of the inhabitants, (to regulate which commissioners were sent into every district), should be conveyed to the Cape-town. Nor durst any individual buy or sell corn, without a permit, under a penalty of 500 dollars. This measure, however necessary, proved very inconvenient to many.

In this month several of our people, both baptized and unbaptized, departed this life, and we had the satisfaction to find that they placed their whole reliance upon Jesus, and called upon Him in their distress.

On the 18th. we had a storm of thunder with hail. The hailstones were of an unusual size, some as large as a walnut.

On the 28th. we, with all Christendom on earth, entered into the Passion-week; and can say with truth, that every day was made a day of blessing to us, by the manifestation of our Lord's grace and presence with us, when we met together to read the history of His Passion and to meditate thereon.

About this time, a mortal distemper took place among the horses, by which many farmers and Hottentots lost their whole stock. Some lost 100 horses, and the inconvenience and distress occasioned by it was very great. We lost two out of three belonging to the Mission.

April 1st. in the afternoon, a Hottentot Sister was confirmed previous to her first participation of the Holy Communion. On Good-Friday, the 3d., an old Hottentot woman came to Brother Rose. He asked her, whether she knew what day this was. She answered: "I do: it is that moſt important of days, when my Saviour was crucified for me and my sins." "Who told you so?" "Himself," replied she, "has told me so; I am sure, that he was wounded for me, and I know he will grant to me also, the priveledges of his people." Walking out, Brother Rose found a youth sitting in a very pensive posture. On enquiry what he was thinking about; he expressed the most earnest desire to be delivered from the power of sin, and assured of his salvation, accompanying his words with a flood of tears. On Easter Sunday morning early, we prayed the Easter-litany in our burying-ground. It was a moving sight, to behold such a crowd of Hottentots, all standing

standing in silent devotion, forming a square, enclosing the whole ground.*

On the 6th. the forenoon's service began at ten o'clock, and in the afternoon at three, nine adults and one child were baptized. This ordinance was attended by a great number of Hottentots, upon whom it made a deep impression. Thirteen were added to the candidates for baptism, eight to the candidates for the communion, and three appointed to be confirmed. All our people were much affected when this was made known, and we had afterwards the pleasure to discover many proofs of the blessing which they received during the past festival-season.

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* This burying-ground was finished (according to a letter from Brother Kohrhammer) in July, 1800. He writes; "As our burying-ground, in which there are now about twenty graves of baptized Hottentots, was nothing but a wild and rough-looking field, divided from our garden by a small path, Brother Rose undertook to make it look more decent. Having measured a square of 180 feet, he divided it into nine compartments, with paths between them. Towards the north and south it may be enlarged, if found needful. As we have no stone here fit for gravestones, each grave is marked with a short post, upon which a board is fixed, with a number painted upon it, referring to a ground-plan, which exhibits a catalogue of the deceased. A broad path leads now, in a strait line, through our garden into, and through, the burying-ground, so that Brother Schmidt's large peartree stands just in the centre. This tree we preserve in memory of him. The broad path is enclosed by rows of trees, and the burying-ground is surrounded with a hedge of roses. All our Hottentots assisted with great willingness in completing this work, and are highly pleased with the regular and decent appearance of their future resting-place.

On the 16th. we received letters from Germany by a Danish vessel, but regretted much that we have not yet received the text-book for 1801. We must therefore make use of that of last year.

During the latter part of this month, we were under the painful neccessity of sending two Hottentot women away from the settlement, who had fallen into gross sins. One of them was a member of our congregation: but had suffered herself to be seduced by a man of a notoriously bad character, who spent some time here. This man contrived on the last day of his stay to bring a keg of wine with him, and invited some of his relations to help him to drink it. Several of them got drunk, and, as is usual with the Hottentots, a scuffle ensued, in which a youth was almost killed. Among the company were four of our people. We sent for them on the day following, and having sharply reproved them for their behaviour, excluded them from the meetings of the classes to which they belonged.

As some others had also been guilty of various deviations, we resolved for this time to omit celebrating the Lord's Supper with the Hottentot communicants. We made this resolution known to them in their meeting, and exhorted them all, whether guilty or not in the sight of man, to examine themselves before the face of the Lord, whether they were still of the same mind, to live unto Him alone in the world. This caused a general emotion, and many came with tears of contrition and spoke very earnestly with us concerning the state of their souls. The poor people are greatly to be pitied on account of the present scarcity of provisions, which obliges them to go and seek food up and down the country, when they are always more or less exposed to temptation. Indeed the Hottentots are naturally fond of roving, and it is no small proof of their attachment

ment to the word of God, that so many of them remain stationary at Bavian's Kloof. During the last epidemical disorder we suffered much distress, but the present circumstances are attended with more, both to them and us. May the Lord in mercy soon put an end to them, and meanwhile give us all patience and resignation to His will.

In the beginning of May we were visited by some of our neighbours, who treat us now with great friendliness. We were diligently employed in clearing and preparing some new ground to enlarge our garden.

Several mad dogs having of late done much mischief in our neighbourhood, and even attacked men and women, we gave out on the 8th., that all the inhabitants of Bavian's Kloof should keep their dogs tied up, and use every other precaution to prevent more mischief.

On the 9th. a baptized Hottentot woman sent for a missionary, who found her very ill. She confessed that she had misspent her time, and been disobedient to the Lord and His spirit and also to her teachers, but begged us to forgive her, and pray for her. She was assured of our forgiveness, and directed to turn with all her sins to Him, who never casts out any repenting sinner.

On the 14th., being Ascension-day, we had a solemn meeting in the evening, and read and explained to our people the history of our Lord's victorious ascension into heaven, where He now sitteth at the right-hand of the Majesty on high, interceding for us: then, kneeling down, we adored Him in the dust, and prayed Him to be with us alway even unto the end of the world, according to His promise, though unseen by our bodily eyes.

On the 17th. we had a company of no less than twelve persons here as visitors, partly from the Cape-town, who all attended the usual service in the church, and expressed their satisfaction with what they heard and saw.

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On the 18th. a baptized woman, Leise Sontag, departed this life. In her last illness she could not sufficiently express her thankfulness for all the mercies the Lord had bestowed upon her. She said: "I am not afraid to die, "for that will bring me to my Redeemer, who has shed "His blood for me also, and I am confident, that blood "speaks good things for me also." She was followed into eternity by another baptized woman, who had been long ailing, and departed rejoicing in God her Saviour.

The festival of Whitsunday was celebrated with blessing, and our people were very attentive and devout. In speaking with them previous to the Lord's Supper, we perceived, that our having omitted it last month, for the reasons above stated, had a good effect. They did not accuse each other, but each found cause to appear as a sinner before the Lord, and they declared, that they had been led to reflect on that declension in love and faithfulness, which is the cause of all deviation from the rule of Christ, and to pray Him for grace to be more obedient in future.

June 1st., we met at nine in the morning, and in fervent prayer commended the General Synod of the church of the Brethren to the grace of God and the guidance of the Holy Spirit, that He would preside therein, and direct all things according to His will, and grant that the blessing, bestowed upon that assembly, may spread far and near, and extend even unto us in this remote corner of the earth.

On the 3d. three Hottentot families, consisting of twenty-three persons came hither from the lower country and requested leave to live here. We spoke seriously with them about their intentions in leaving their native home, and desired them to come again to us to-morrow, and tell us why they wished to live here. They came accordingly, both the men, women and children, and said, "that they had no other

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view than to be saved; therefore, having heard that the word of God was preached here, they were come to hear and believe it." We then gave them leave to stay here some time on trial.

On the 15th. early, Sister Rose was called to visit a sick communicant, Mary Blessier. She found her in extreme weakness, but present to herself. She said, with a weak voice: "I am resigned to the will of our Saviour, whenever He "may come to fetch me home: May He do unto me as "seemeth good unto Him." Some verses were then sung by those present, for which she thanked them with dying lips, and, in half an hour after, her soul took flight. She was baptized by Brother Kuehnel in the year 1794 and in 1796 admitted to the Lord's Supper. In 1799 she was appointed chapel-servant. Ever since her baptism, she remained in an even, uninterrupted course; her whole walk was exemplary and edifying, and an honor to the cause of the gospel and the congregation. Wherever she found an opportunity, she testified of the love of Jesus to her country people, and as she could speak the Hottentot language as well as Dutch, she was always the interpreter, when new people arrived, and took great share in their welfare. Her declarations concerning her own state of heart were always pleasing. She placed her sole reliance upon the meritorious death and sufferings of our Saviour, and could never cease extolling that mercy, by which He had delivered her from the bondage of sin, and granted her peace and comfort for her soul. She cleaved also to Him and received out of His fulness daily new grace and strength to walk in His ways. When she grew ill, she was particularly thankful to partake of the holy communion with Sister Schwinn, who was likewise ailing, in her room. During the last stage of her illness, she spent her time in converse with the Lord, waiting patiently for His appearing.

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On the 20th. it snowed upon the mountains for the first time, since the approach of winter.

Our poor people are now under the necessity of going up and down the country to seek bread with the farmers on any terms, and many of them cannot return for months. This causes us much anxiety, and exposes them to danger. On the 27th. however, a large party returned home.

On the 28th. a most violent storm arose in our Kloof and raged in such a manner, with tremendous gusts, that we expected to have all our buildings unroofed. They trembled with every blast, but the Lord averted all harm.

A Hottentot woman came to-day to Brother Rose and related to him her whole course of life. Among other things she said: "I have long perceived that something was wanting in me. I remained ten years a widow, because I thought I might still get to a place, where I should hear what is good and bad, and what I should do and leave undone. After that period I was married to a man who had the same views with me. We lived near the Bushmen, who used to distress the farmer, with whom we worked. At last we heard, that a churchwarden, called Kiude, preached to his Hottentots. We therefore resolved to go to him, but when we came to his house, we found no entrance, on account of the scarcity of provisions, and therefore came hither, &c."

Towards the end of the month the mountains were covered with snow, and the cold, wet weather made us glad to use our new stoves.

July 4th. a girl, called Koba Constable, departed this life very happily. She was not yet baptized, but went to school and to the meeting for religious instruction. When she came home, she used to tell her mother and other relations, what she had heard and learnt, and the word of God was truly her greatest delight. On her sickbed she begged to thank

thank her teachers once more for their kindness towards her, and added "I am not afraid of death, our Saviour has for-" given me my sins and I shall not be lost." She always distinguished herself by her quiet walk and obedience to her parents.

The continued rains caused the rivers to swell much, and one of our people was about this time in great danger, in crossing the river Sonderend. His waggon, upon which was his plough and seed-corn, was carried away by the stream. He however retained his presence of mind and cut the oxen loose, by which they were saved and swam over to the other shore. The waggon was hurried off by the torrent. About the 10th. a sharp frost set in and the waters subsided.

On the 12th. many of our Hottentots went out to seek wild almonds, acorns and roots, for food for themselves and their children, but the wild almonds, which afford good nourishment for them, are very scarce this year. Some went to work with the farmers.

On the 14th. one of the inhabitants returning from the Cape-town with his waggon, purchased and brought hither a keg of brandy, which he disposed of to others, who drank of it to excess. We spoke very seriously with our people on this occasion, reminded them of the old rule, that neither wine nor any spirituous liquors should be sold here, and informed them, that whoever in future should transgress, should be sent away.

On the 23d. a family of Hottentots came and requested leave to live here. They were examined as to their views; when one of then said: "We have heard that Bavian's " Kloof is a place of refuge for poor, distressed souls, who " seek salvation. Such a one am I. I have wallowed in " sin and uncleanness all my life, and have done all that is " bad, nor did I see any thing else at the farm, where I

" worked, but now I seek pardon and rest, as a wretched " sinner."

An old woman, one of our communicants, who speaks but a few words of the Dutch language, which she always accompanies with the Hottentot click of the tongue, spoke in such a delightful manner of the Communion, and the state of mind necessary to receive it worthily, that we heard her with astonishment and edification.

On the 30th. we had again a tremendous storm, which did some mischief to our church and other buildings, and caused us much additional labor.

To-day a Hottentot family came and desired permission to live here; but having heard, that they had been sent away by a farmer on account of pilfering, we declined receiving them, and told them, that our settlement was only intended for such, who truly seek to be delivered from sin, and turn to God with their whole hearts.

We conclude our diary, dear Brethren, with our most cordial salutations to you all. Pray for us and the work committed unto us, that our Saviour's name may be glorified in this country. We remain, &c.

C. L. ROSE, H. MARSVELD, J. C. KUEHNEL, D. SCHWINN, J. P. KOHRHAMMER.

VARIOUS ACCOUNTS.

1. BY invitation of the Cherokees the Brethren Abraham Steiner and von Schweinitz left Salem in Wachovia, August 25, 1800, to visit their towns a second time. They found means to converse with the chiefs both of the higher and lower country, and of hearing the determination of a council assembled on October 6th. to this effect, "that both nations were ready to receive the Brethren among them, in token

token of which they gave them the right hand of friendship." In consequence of these promising appearances the Brethren determined to begin a Mission among the Cherokees.

On the 12th. of April, 1801, the two Brethren, Abraham Steiner and Gottlieb Byhan, who had accepted a call for that purpose, were in a solemn meeting of the congregation at Salem, commended to the grace and protection of the Lord, and the guidance of His holy spirit in their important calling and shortly after set out for the country of the Cherokees. All our Brethren in Wachovia expressed great joy on this occasion; hoping that the Lord's time is now come, when the glorious light of the gospel should shine forth from their settlements also into the neighboring heathen countries, beginning with a nation, to whom, upwards of sixty years ago, Brother John Hagen in Georgia resolved to bring the gospel, and to sacrifice himself to the service of our Saviour among them.* The two Missionaries request the prayers of all the congregations and of all friends of the cause of God in the world in behalf of themselves and the nation, to whom they are going.

2. A letter from Brother Peter Kluge to Brother Ettwein at Bethlehem, dated, Goshen March 20th., mentions that he and his fellow-laborer, Abraham Luckenbach, were about to proceed with several christian Indian families by water to the river Woapikamikunk, a branch of the Wabash, in order to begin the new Mission among the Delawares in those parts. (See Vol. II. p. 500.) Previous to their setting out, the Indians at Goshen had sent a solemn message to those on the Woapikamikunk, to inform them, that in consequence of their request, several Indian families from Goshen would come to them, with some Europeans, to in-

* See Loskiel's History of the N. Am. Miss. Book II. p. 6.

struct them in the word of God, and to enquire, whether they would receive them now. The message was received by their chief Pakangihill with great civility and an answer returned, that all the Indians, young and old, would rejoice to see them come. A piece of land was likewise fixed on for the Missionaries' dwelling, nine miles distant from the heathen Indians. These are of different nations and inhabit six large towns, so that there is good reason to expect, that there will be no want of hearers, when the gospel is preached in that country.

3. According to letters from Antigua, St. Kitt's, and Barbaboes, our Missionaries in all these islands were well. In Antigua the celebration of the Passion-week and Easter was attended with particular blessing. From Easter 1800 to Easter 1801 there had been 356 negroes baptized, and 272 admitted to the Lord's Supper.

The latest accounts received from Brother John Church in Tobago mention, that since it has pleased God to remove the first and principal supporters of that Mission, Mr. Hamilton, Mr. Wilson and Dr. Currie, the negroes in general are less diligent in their attendance on divine worship. It was indeed to be supposed, that many of them attended more to please their masters, than from an earnest desire to know what they should do to be saved. "With such people," (he writes,) "sincere repentance is wanting, and they rest satisfied, if they can only obtain baptism and a christian name. We are pleased however that some of the baptized seem to be in earnest: and it will now be more clearly seen, which of them are truly sensible of the favor bestowed upon them in having the gospel preached here. We have also lately begun to preach on Mr. Walker's estate, New Providence, once a month."

In a subsequent letter he gives an account of a very severe illness, by which he was attacked and brought so low, that

that his departure out of time was expected. It pleased the Lord however to restore him again to a tolerable share of health and activity, but the physicians advised his return to Europe. Sister Church and Brother Shirmer and his wife were well, and they had all been preserved from contagion during the dreadful mortality, which prevailed in Tobago last summer, concerning which Brother Church writes; dated October 28th., 1801.

"We have had, for these three last months, most aweful times. A malignant disorder" (believed by some to be the yellow fever) "has prevailed, and swept off a great number of the white inhabitants. Forty died in the course of about six weeks, exclusive of the military. The weather has likewise been at times tremendous, with lightening and thunder and torrents of rain.

Last Wednesday we were much struck to hear of the death of three white people on Mr. Walker's estate, where Brother Shirmer had been to preach. The disorder is still raging, but with abated fury. It has chiefly attacked the younger part of the inhabitants. What a comfort is it to know in whom we believe! This sweetly composes the mind, even in the midst of alarm and trouble. Thus we have remained at home, hearing with surprize, but not with terror, of one falling to the right, another to the left. It has frequently happened, that persons, with whom we had shortly before conversed in health, have been snatched away, and we invited to their funerals, before we heard that they were ill."

4. To supply the place of three Missionaries, who had departed this life shortly after their arrival in Surinam in 1800, the married Brother Lewis Lange, and two single Brethren, Schulz and Schwartz, arrived in Paramaribo in February 1801, by way of London. But we have received the painful intelligence, that Brother John Gottlieb Schultz,

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nine days after their arrival, and Sister Lange on May 6th., the former at Somelsdyk, and the latter at Bambey, (being the places of their destination,) were called into eternal rest, to the great grief of all our Missionaries there. Yet Brethren and Sisters have again been found willing to go to the assistance of those Missions, and a company of five persons sailed from London for Surinam, in December 1801. The latest accounts received from thence concerning the state of the Missions, are in general pleasing.

At *Paramaribo* five adult negroes were baptized in February, and three admitted to the Lord's Supper in June.

At *Somelsdyke* all the negroe houses belonging to the Brethren, were burnt down by accident on the 16th of October 1800. Our Missionaries were thankful to God that their other buildings remained unhurt.

At *Bambey* the small congregation of free-negroes were in a pleasing course. Brother Wiez had again visited the free-negroes in the Highlands with satisfaction.

At *Hoop* on the Corentyn the small-pox prevailed during the latter part of the year 1800, and twenty-four baptized Indians departed this life by means of it. They all testified their happiness in, and full reliance upon the merits of our Saviour. Four unbaptized Indians followed them into eternity. During that time, the greatest part of the congregation retreated to *Aporro*. Eight adults and six children were baptized there. Fourteen were admitted to the Lord's Supper. Brother Theodore Schulz had already made such progress in the Arawack language, that he could venture to deliver public discourses in it.

5. From Greenland the last accounts, received in October were dated in July 1801. The winter had continued with great severity and much snow, till the end of June. This occasioned a scarcity of seals, and our Brethren began to be apprehensive of a famine among the Greenlanders, but

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the Lord helped them graciously, that they experienced no want. In spring, violent colds and dysenteries prevailed in New Herrnhut and Lichtenfels. At the former place all the patients recovered, but at the latter, many of our Greenland Brethren and Sisters departed this life. Their end was joyful and proved very edifying to the survivors, who were awakened to greater earnestness in seeking to make their calling and election sure.

At *New Herrnhut* two adults had been baptized; twelve persons, baptized as children, were solemnly received into the congregation, and eight admitted to the Lord's Supper; fourteen persons departed this life, and they lament the loss of a most worthy and approved Greenland Sister, called Sybilla, who was a useful assistant among her own nation.

At *Lichtenfels* a girl was baptized; seven young people received into the congregation, and eleven persons departed this life. Among these were three assistants.

The ship, which brings the annual letters from *Lichtenau*, had not arrived at Copenhagen in the beginning of December 1801.

6. A letter from Brother Staal, who unexpectedly arrived at Copenhagen on January 5th. 1802, mentions, that when he left the Brethren's garden near Tranquebar, on March 26th., 1801, the place was not yet disposed of, but there was a prospect of its being done soon. The two Missionaries Weber and Ramsch were in good health. Brother Staal had a long and troublesome passage, of which he gives the following short account:

"March 29th. we set sail. In the beginning we had very heavy gales, but having doubled the Cape, on July 10th. we got fair wind and weather and on the 29th. reached St. Helena. Here we were detained by an English man of war. Our people were taken out and English

lish sailors put on board. August 2d. we sailed back towards the Cape, and feared that our ship would be declared a good prize but on arriving at False-bay, on September 6th., we heard of the peace between England and Denmark. At Cape-town we received much kindness from Mr. Schmidt and other friends.* September 24th. we returned to False-bay. During our stay at the Cape, a black sailor had made a plot to set fire to the ship, but it was discovered in time, and the fire extinguished.

September 30th., in a dark night, we ran foul of another large vessel, by which we lost our mizen-mast and much of the rigging, which was repaired on the passage. We now proceeded rapidly with fair wind and weather, till we reached the Cattegat, where we had the misfortune to run aground near Anholt, on December 7th. in the morning. In the afternoon our whole ship's company, seventy in number, took to the long-boat, with nothing but the cloathes we wore, and during a storm of snow and sleet, reached the shore. Having sent information to our Brethren at Copenhagen, they dispatched a vessel to fetch us, which likewise ran aground. We were therefore obliged to go in an open boat, in very severe weather, to Hornbeck. Our voyage lasted two days and two nights. From hence we proceeded in sledges, and were twice overset, before we reached Copenhagen. O that we might praise the Lord for all His goodness and mercy, shown unto us in the midst of danger."

* Brother Kose writes from Bavian's Kloof, on September 21st. 1801, that, having heard of Brother Staal's arrival at Cape-town, he and Brother Marsveld prepared to go and visit him, but the rivers were so much swollen, and the torrents so rapid, that they were obliged to desist from their purpose.

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Extract of the Diary of the Mission among the free Negroes at Bambey *in* Surinam.

AT the preaching on New-year's-day, 1798, our church was pretty well filled with hearers. A strange negroe-woman from a neighbouring village, declared to the assistant Andrew, that for a conſiderable time past, she had felt a desire in her heart to come to our church; but laboring under a malignant disorder, called Boaſſi, she had heſitated to make it known, fearing it might not be granted. Andrew, who is in the same situation, appealed to his own person as a proof, that none need be hindered by that disorder from attending the church, and encouraged her to come. The day following she mentioned her concern to us likewise. Her request was readily granted, and we exhorted her, not to suffer others to dissuade her from seeking her soul's salvation, which too often succeeds in this country. She paid great attention to all our words, and was quite unreserved in her conversation. Many strange negroes were here on a visit, chiefly from the river Marowina; and the assistants improved every opportunity to declare to them the love of Jesus. On the 19th. our baptized children gave us much pleasure. Placing themselves in the evening in the midst of the road, they sang some verses, and came afterwards into our house to desire us to teach them that new hymn, which Brother Wiez had lately made, and of which they had heard some verses at the morning-meeting. Accordingly we repeated some new verses, and they expressed a great desire immediately to get them by heart; which is the more remarkable, as they are naturally slow and indolent. In the sequel, these children came often to

us in the same view; when we endeavoured more fully to explain the contents of these verses to them.

Having been under the necessity of building a new pigeon-house, the negroes looked at it with much astonishment, and one of them expressed his regret, that none of them could work in such a manner. Brother Mehr answered; that they should only set about it; for he himself had not been accustomed to such work in his own country. "Nay," replied the negroes, "those are gifts, which "God has bestowed upon the Europeans, but not upon "the negroes."

In the beginning of February, our negroes were employed in fishing and hunting. Of a herd of wild boars, which made its appearance quite near to the village, they killed nineteen. Christian had the misfortune to tread upon a fish in the water, with two spikes upon its head (a species of the sting-ray) by which he was so much hurt, that it was some weeks before he was thoroughly restored to health. The savages, who were present with him, told him, he was well served, because he spoke so much in favor of *his* God, and had lately shot an alligator, considered by the negroes to be a divine being. The same Brother met soon afterwards with another affliction, which he made known to us. His mother-in-law, a heathen, had bedaubed his children with paint, to prevent their going to church: for as painting is considered by the free-negroes as an Obia, or charm, those who come painted to the church, are refused admittance, till they have washed themselves. However the old woman did not quite obtain her end; for the two smallest children washed the paint off that same day, and came to the children's meeting. We took this opportunity to tell them, that in these things they were not bound to obey man; and that the next time she offered to treat them in the

same

same way, they should tell her, that they were determined to be children of God and not to serve Satan. On the 20th a strange negroe, with several women, came hither from the upper country. While we were conversing with them, John Arabini came running, and with great authority, without ceremony drove them away from us out of the village. We were quite astonished, and knew not what to think of such conduct, as visitors are always well received. But he afterwards told us, that the above-mentioned negroe professed the art of mixing poison, and boasted that he had already destroyed many people by it, so that he was every where to be shunned. The above-mentioned woman from a neighbouring village, and another from the same place, who had hitherto frequented our church and given good hopes of their conversion, were in April kept back by the chief man of the village, Grange Moweri, who had absolutely forbidden them to go to church, telling them for their comfort, that as soon as *he* should be converted and go to church, they should have the same liberty. Soon after he came hither, endeavouring to excuse his conduct towards the two women; but Brother Weiz reprimanded him seriously for thus disturbing the work of God. This had the desired effect, he promised not to lay any thing in their way, and expressly called upon John Arabini to be a witness of his promise, adding, that he was not pleased, that the women had not themselves asked leave of him to go to church.

About this time Brother Mehr was taken ill, with boils and the pleurisy. With respect to the latter complaint Christian soon procured him relief by the application of some herbs, but the former kept him awake four days and nights, without his being able to lie down. He suffered great pain, until Brother Weiz was enabled to afford him

surgical assistance. Yet he was so much reduced, that all he could do was to drive the birds from the rice-fields: a necessary work, and at times enough for four or five persons. In the sequel, however, he finished a sugar-press. We have planted a considerable portion of land with sugar-canes, which grow here very well; and we hope in time to be able to boil sugar here too. Having for some time resolved to make a visit to the upper country, and a favorable occasion presenting itself about the end of June, as a company of free-negroes from those parts, who had been visiting here, were about to return, Brother Mehr received a commission to undertake this visit. The two assistants, John Arabini and Andrew, were willing to go with him. They set out June 15th., with the best wishes and prayers of our small negroe congregation, and arrived again here at Bambey, July 10th. Of this journey Brother Mehr gives the following account.

We were in all five persons. The vessel was small, and carelessly laden, so that immediately on setting out it was half filled with water. After baling the water, and stowing the lading more conveniently, we proceeded. We first landed at the village Bilahatti, where we found about twenty persons sitting together in an open place at dinner. When we had told them the aim of our visit, they declared their approbation, and listened in silence, while we preached to them Jesus, and His grace and love. The Chief of the village, who is both old and lame, assured us particularly, that as soon as his feet grew better, he would himself come to us, in order to hear more about Jesus. We staid over night at Pratie-creek; and found here also an opportunity to preach the gospel to a few men and one old woman, who came to our quarters. The 26th, we dined at Krümatta with a negro acquaintance, whose mother-

mother-in-law also loves to hear the gospel. In the afternoon we passed the greatest water-fall on this river, and in ascending it, were obliged to wade up to the middle in water. We slept to-night at a place where only one family lives. The mistress regretted, that through poverty she was unable to give us any thing to eat. We took the opportunity to speak to her on spiritual poverty, and how by faith in Jesus we may become rich towards God. John Arabini spoke to these people with peculiar energy on the love of Jesus, and when at the conclusion they were desired frequently to think of what they had just heard, they all promised to do so.

On the 27th. we reached the village Cayenna, and were received there with acclamations of joy. The day following we visited in the houses, and in the evening held a meeting, which was attended by more than thirty people. When I had done speaking, John and Andrew began, and confirmed what I had said, from their own experience.

On the 29th. still more hearers attended. Among the rest was the Chief of the village, a noted Idol-priest. At the conclusion of my discourse, in which I had introduced an account of the life, sufferings, and death of Jesus, and of his resurrection and ascension, the priest pronounced in form, that it was for the most part true. Upon this John Arabini replied: It is not only, *mostly*, but *altogether* true, and the word of God for your salvation.

On the 30th. we could have but little time to ourselves, many coming to us in private, in order to hear more good words: to whom we preached Christ crucified with warmth of heart. In two men and one woman the work of the Holy Ghost was more especially perceived. They both rejoiced and were astonished at the gospel, which they declared they had never heard with such clearness, adding, that

that they felt it in their very hearts to be the right way to happiness. In general this village, where also a baptized woman, belonging to us, lives, contains many souls, who are concerned for their salvation. These would willingly live at Bambey, but the Chief will not permit them. On this head he was spoken to July 1st. by both my companions, but in vain. I was meanwhile engaged in profitable conversation with a few women who visited me. On the 2d. we passed through Peto-creek, a new village, where we met with one of our baptized and with a candidate for baptism, whom we admonished to remain faithful to the Lord. The baptized man said my admonition was very necessary, for they lived, as it were, among ravenous tigers. In the evening we arrived at Nieuwe-creek, but found this fine village nearly empty; only two houses being inhabited. The other people had retired, for fear of death, as the idol-priest had given them warning, that the gods would no longer dwell in this place. One old man who had staid behind expressed his dissatisfaction with the white people, meaning the government of Surinam, for ceasing to make presents to the free-negroes. Upon this John Arabini answered: Why art thou so much concerned about temporal things? seek those things rather that are eternal! and on his enquiring where he should seek them? he preached to him the only Creator and Lord of all things, and the Redeemer of mankind. He objected: that the great God had however created the other gods to be worshipped; and when we were beginning to give him instruction on that head, he returned for answer, that he was sleepy and must now go to-bed. On the 3d. we arrived at Sebunnu-creek, being the last village of the free-negroes. We lodged with John's daughter, and she greatly rejoiced once more to see her father. She told us of a disagreement which had lately

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arisen among their friends, and which the Chief had not as yet been able to settle. John undertook the business, and held a council on the 4th., in which he heard the complaints of both sides, and then pronounced sentence according to equity. After this, all who had been engaged in the dispute filled their mouths with water, and then spat it out again, to signify that their hearts were now freed from all bitterness. Yet some was probably left behind: for we found not that entrance with the gospel, which we could have wished. However both this and the following day a few attended, who shewed a desire of hearing us.

On the 6th. many fishes were caught here, and we also received, as a consideration for our visit, such a quantity, that on our return, we had plenty to eat.

Being asked, at taking leave, whether I should soon come back, I in my turn asked, whether they wished to hear the gospel and to become believers? they all answered, "Yes, "we do!"

On the 8th. we staid at Cayenna, intending, as it was Sunday, to speak to the people. But they were dispersed in their plantations; and when they came home in the evening, and we announced our intention, it was frustrated by a disagreement, which had arisen among some of them; many choosing rather to be witnesses of the quarrel, than to come to hear the gospel, so that only four attended, to whom we spoke of the dying love and merits of Jesus.

On the 9th., as we were sailing briskly down a small cataract, our boat struck against a rock: but though the water was very deep at the place where the accident happened, yet, by the preservation of God, we received no damage.

On the 10th. we arrived in safety at Bambey, thankful to the Lord, for having owned us his poor servants, and hope,

hope, that, through his grace, this visit will not be quite unproductive.

July 8th. Christian, in the meeting of the new-comers and candidates for baptism, (the greater part of the baptized being also present) spoke with simplicity and feeling concerning the experience of the power of Jesus' blood; and how every one who sincerely wished for it, might receive from our Saviour grace, and deliverance from all sin, and already here, live a happy and comfortable life in communion with Him; of which he himself was a living example. To this he added a variety of useful admonitions, which were received by his hearers in love.

In August Brother Weitz visited Paramaribo, and returned at the end of six weeks. In October we were engaged in repairing our house, of which we made the front and back walls, and one gable-end of palm-leaves. As these leaves are full of prickles, which must first be removed in the woods, before they can be laid hold of and brought home; the work goes on but slowly. But it need not be often repeated: for these walls will last from ten to twelve years. November 2d. many fishes were taken; considerably more than an hundred men being employed. To preserve them, they dry them at a fire and by smoke, which indeed keeps them from putrifying, and from worms, but not from a kind of mill-dew or small insects, which gnaw their way through every part of them, and thus devour them. In our last Diary we described the manner of fishing, by means of a species of poisonous wood, previously beaten. By this process indeed many fishes are taken; but great numbers are also destroyed to no purpose, as probably all the young fry in the neighbourhood perish; as we have frequently observed, that the year following such a destructive capture has been remarkably unproductive in the article of fish.

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On the 4th., we had a conference with the assistants, some circumstances having occurred which required our interference. Their connexions (many of their relations being yet heathen,) sometimes bring them into situations dangerous to their souls; and often, while from real faithfulness they wish do good among them, they miss their end, and produce mischief. They were in this point of view earnestly but lovingly reminded of the words of our Saviour, "Let the dead bury their dead." They owned their mistakes, and begged us to continue our faithful advice. December 18th., we had a troublesome day. About midnight a heathen negroe came to Brother Mehr, waked him, and asked for a little snuff, to give to a man of some consequence, who had fallen into a fit. But the remedy was of no avail, and the man died the following morning in the village; and as a child died at the same time, the noise and howling for the dead became excessive. The child was buried the same day; but the corpse of the man was suffered to remain till the day following, because many people were to be invited from other villages, to bear a part in the funeral ceremony. When Brother Mehr visited the men who were making the coffin, he found them engaged in conversation, how unfortunate it was, when death came upon one so unexpectedly, as in the case of the deceased. Upon this the assistant, Christian, replied: "I am not afraid of death, should it even come to-day: for I know, that my soul will go to Jesus Christ, my Saviour." A heathen, who has long been uneasy, but has not yet come to the serious determination to be converted, replied: "Represent to yourself a man, who wishes to go the strait road, but is prevented by a tree which stands in his way, and obliges him to take a rough and thorny path." "If he is in earnest," replied Brother Mehr, "he may remove the tree, and thus clear

the way which he wishes to go." By the tree the negroe meant the hindrances laid in his way by his relations. On the two Christmas-holidays we had but few new people in our meetings, because the funeral rites for the above-mentioned deceased person still continued. Yet notwithstanding the noise from without, we commemorated the memorial of the Birth of our Saviour, with blessing. Concerning the year now concluded, we may in general observe; that the Lord hath graciously been present with us, both at our family-meetings, and the public preaching of the gospel. He has supported our courage; though we have often been concerned about this mission and the slow progress made in it, especially when we compared it with other missions of the Brethren, where the blessing of the gospel spreads so abundantly. We can say with truth however of our people, that they continue to grow in the grace and knowledge of Jesus Christ, and in self-knowledge. This is more especially the case with our assistant Brethren and Sisters, with whom we stand in cordial connexion. In regard to our youth, the children of our baptized, we have reason to hope, that they will prosper for our Saviour. They have the peculiar privilege to be preserved from the abominations of the heathen, and thereby to escape many hindrances in the way of those, who have grown up in heathenish customs, and superstitious observances. The Missionaries have this year been occasionally very ill; yet able to do their duty uninterruptedly. For our external support, the Lord has also faithfully cared, and though we have missed many a refreshment, which would have strengthened our feeble bodies, yet we have suffered no real want.

In this year two persons have been admitted to the Holy Communion, and one child has been baptized. At the conclusion of the year the congregation of free-negroes consisted

consisted of seventeen communicants, nine baptized adults, eight candidates for baptism, and nine baptized children. In all forty-three persons, besides new people.

1799.

January 1st, such a silence prevailed in the village, as we had never yet known on this day. We could therefore for once celebrate it in peace. The cause of this unusual stillness, was partly the death of a principal leader in their amusements, partly the present scarcity of gunpowder. In these days Brother Weiz finished copying and revising the hymn-book in the language of the Surinam negroes, having also enlarged it, by adding a considerable number of new verses; and now began to revise the translation of the four gospels, our manuscript copy having become by length of time, and frequent use, almost illegible. At a meeting on Epiphany, some women from Mattawarri on the Sarameca, were present, and attentive. One of these women is Ruler, or Lady, of the above-named place; the rest not being able to agree with her, had fled thence to this neigbourhood, as their husbands live on the Surinam. The lady now required, that these women should be given up to her; as no woman, according to the customs of the free-negroes, is to leave the place of her residence for the sake of her husband. In order to settle this dispute, John Arabini held a council on the 10th., in which the debates continued from morning till night. As at the conclusion the three fugitives declared, they would rather die than surrender themselves: they were no farther troubled about returning, and the lady was under the necessity of returning home, without having succeeded. In February a negroe came from the Upper Country to Brother Wiez, begging earnestly for a visit in those parts, and that a Missionary might live there: as the inhabitants were hungering after

the gospel, and ready to receive it; but they knew not how to come through without teachers. Brother Wiez answered: that he could not believe that they longed so much for the gospel, as for the external advantages which they hoped to derive from us; he had too much reason to doubt their sincerity; especially when he observed their disposition to beg, and to get possession of whatever they saw among us. When the negroe again assured him, that they really longed for the word of God, he was advised to have a little patience: at present we were too few in number: but as soon as circumstances would permit, one of us should come and visit them.

March 4th., the assistant Andrew brought us the joyful news, that a sick negroe-woman was deeply concerned for her salvation, and begged that Brother Wiez would visit her. He went immediately to her, and found her full of sorrow and penitence on account of her sins. After she had confessed them with deep humility, Brother Wiez preached to her with a warm heart the great love of Jesus to sinners, referring her to the example of the thief on the cross. Upon this she exclaimed: O that God would but show the same mercy to me also!

On the 5th. Sister Wiez came to the patient, and found her quite comforted. She said, that since the visit of yesterday, her heart had been greatly relieved, and she could now believe that our Saviour had forgiven her all her sins. She then exhorted her two adult daughters to give up their hearts entirely to Him, and made them promise, in future to frequent our church, and to continue to do so, as long as they lived; which promise they made rather reluctantly, but with tears in their eyes. The patient also put away from her person every thing belonging to idolatry and sorcery, that they might not, according to her own expression,

sion, stop up the way between her and God. She warned her children also against that idolatry, to which she had herself been so long addicted, and by which the devil had deceived her; and exhorted them on the contrary, to seek the way to the true God, with whom alone help was to be found, &c. Our assistants visited her often, and expressed great joy at the grace which the Lord had shown to this soul. Rebecca was day and night with her. And the patient having repeatedly declared to them, how much she longed to be baptized; John was directed by us to visit and speak solidly with her on that head, after which, we could no longer refuse to grant her request. Accordingly, on the 6th., she was baptized into the death of Jesus, and called Mary, in the presence of all the Missionaries, and the greater part of the negroe-congregation. Great silence and attention prevailed on this occasion, and the answers given by the sick person, though she was already much reduced in strength, could be distinctly heard. Being asked: "Do you believe, that Jesus Christ, by his death, has procured also for you the forgiveness of sins, and eternal life and happiness?" she answered in so feeling, sincere, and energetic a manner, that all present were much affected, and many tears were shed. After the baptism was over, Brother Wiez turned to the heathen, who were standing without doors, and had heard all that passed, and gave them a short and serious exhortation, to emlpoy well the time of their visitation, and not to persist any longer in indifference towards God and His word. The newly baptized woman declared, that she now wished immediately to depart and be with our Saviour. Her former name was Domossi. She is the widow of our late Brother Simon Janki, who departed happily at Quama in the year 1774. He was the first Surinam free-negroe who departed in reliance upon the merits of Jesus. On the 7th.

Sister

Sister Wiez visited the patient again, but found her so weak, that she could not speak much. Being encouraged to cleave close to the Lord, she replied: "I do." At a second visit in the evening, she could no longer speak, and was in great pain. Being reminded, how great pain our Saviour had endured on our account, she signified by her looks, that she understood what was said.

On the 9th. the hour of her dissolution arrived. We immediately got John Arabini to request of her family, to let the corpse remain with us; but they begged that we would suffer it to stay with them over night, promising to make use of no heathenish ceremonies on the occcasion.

On the 10th. in the forenoon the corpse was borne by some Brethren into our church, and at four in the afternoon was the interment; at which Brother Wiez delivered a discourse from the words: *The wages of sin is death; but the gift of God is eternal life.* The hearers could not all find room in the church, but many were obliged to stand without. They were all still and attentive; and at the funeral itself every thing went on in good order, which we mention, because it is unusual. The whole occurrence not only made a good impression on the negroe-congregation, but had also a happy effect upon a heathen, the mother of Christian, of which she gave an account after the baptism, first to him, and afterwards also to us. She said she was now convinced, that we taught the true way to happiness; and that she, like her son, would walk in it, lest she should be lost; and she entreated the great God to wash her from her sins. At the same time she begged leave to come to church, which was readily granted her. The 21st. Christian brought us the account that David, a negroe who had been excluded, lay very ill of the pleurisy, at about an hour's distance; and as we could not visit him the next day, which was Good-Friday,

Friday, he was brought hither on the 23d., early in the morning. He knew us, folded his hands, as if he would have prayed, but could not speak. With sorrowful hearts and tears in our eyes, we commended this poor soul, now in the agonies of death, to the grace of the faithful friend of sinners, and an hour afterwards, he departed this life. This was a very painful event to us. The deceased was a son of our old Brother Joshua, who, even before he himself belonged to us, had given him into the care and instruction of the late Brother Rudolph Stoll. In the sequel he sought and found grace through the merits of Jesus, and was admitted to holy baptism and to the Lord's Supper; but not being faithful to the grace received, he fell into deviations, and would not hearken to our entreaties and representations: we were therefore under the necessity of excluding him from the Lord's Supper. Yet he remained uneasy in his mind, considered several misfortunes which befel him, as a punishment for his sins against the Lord and the congregation, and as often as he was here never missed any public meeting. Towards us he was always submissive, and as we could clearly discern the uneasiness of his heart, he was so much the more an object of our compassion. In his last illness, the negroe-brethren visited him frequently, and directed him to that Saviour, who has compasssion even upon the disobedient and backsliding, when they again seek His face. The assistant, Christian, his former school-companion, was more especially attentive to him, to whom he confessed his sins with pain and sorrow. The day before his departure, he said to the above-named Brother: my mouth cannot speak much: but my heart cries to God my Saviour. This occurrence gave us an opportunity of declaring salvation in Jesus with confidence to several souls, and to introduce many an useful exhortation, concerning the

the faithful employment of the day of our visitation, and we trust, not in vain.

In April most of our negroes dispersed into their plantations, but came however now and then to church. And we also were employed during that time in gathering in the fruits of the eatrh. First we reaped our Indian-corn, then Coffee, which this year was uncommonly plentiful, afterwards Tonka-beans, and lastly Rice. Of all these employments, the gathering of Tonka-beans is the most troublesome; and attended with some danger. For it must be done in the midst of thick woods, where, in the long rainy season, it is very easy to contract disorders from the moisture and impure vapors. Besides the most constant care is requisite to avoid being wounded by serpents and scorpions. On account of the former, it is not easy to walk many steps, without a sword or hanger. These serpents, some of which are mortally venemous, are often so concealed, that in gathering the fruits of the earth, we are near laying hold of them with our hands; and are glad to discover them in time, to avoid touching them. In the course of the present harvest, we killed eight serpents of various kinds.

Toward the end of June, all our people being again at home, they were spoken with individually, as were also the children. In the Missions' conference, which was afterwards held, we came to the resolution, that next prayer-day a youth should be received among the candidates for the holy communion, an adult among the candidates for baptism, and a negroe-woman sixty year of age should be baptized.

JOHN MEHR.
LEWIS WIEZ.

EXTRACT

EXTRACTS OF REPORTS AND LETTERS *From the Brethren's Society for the Propagation of the Gospel in* North-America.

Dated *August* 21st., 1801.

1. *Of* FAIRFIELD *in* UPPER CANADA.

IN our former report, we informed you that it had pleased the Lord to call into His eternal joy our much-beloved Brother Gottlob Senseman, hitherto first Missionary at Fairfield. Our Brethren there requested to receive assistance as soon as possible, and shortly after, they had the pleasure to welcome Brother Christopher Frederic Denke, who arrived there August 29th., 1800, after a short passage of only a fortnight, from Goshen on the Muskingum. They write as follows; "Both we and our Indian congregation received him as out of the hand of God, and as a "token that He does not forget us, but by His gracious "providence sent us help when most wanted. How great "will be our joy, should he soon be able to accomplish the "work he is more particularly destined for, namely, to "bring the gospel to the Chippeway nation; and O that "many of these poor ignorant heathen might become the "reward of the travail of Christ's Soul.

"The letters he brought with him afforded the most en-"couraging proofs of the kind participation of our Brethren "in our present circumstances, and of their brotherly love "and earnest desire to help us. Indeed we hoped soon to "receive another married couple as assistants in this mis-"sion, but it seems we must wait with patience some time "longer. We therefore trust, that the Lord will bless "our joint endeavours to do the work committed unto us,

" and beg you to unite your prayers with ours, that He " would support us and give us His holy Spirit, to teach us " to do all for the glory of His name. We feel our poverty " and insufficiency in a great degree, and that without Him " we can do nothing.

" September 2d. we held our first mission's conference, " according to the advice of our dear Brethren. We opened " it with prayer to God for His blessing and direction, and " covenanted anew before Him, to serve Him among the In- " dian nations with our whole hearts, according to the grace " and ability He shall bestow upon us. O how do we " wish, that a new fire of love to Jesus may be enkindled " in this congregation, that the light thereof may shine, in " every direction, among the heathen, and they be excited " to listen to the Word of His Atonement, for the salva- " tion of their souls."

In consequence of this letter, the conference at Bethlehem resolved to send another Missionary to their assistance, and Brother John Schnall willingly accepted of a call for this purpose. May 31st., 1801, he and his wife set out from Bethlehem, and took with them the youth John Henry Senseman, who will accompany his mother on her return to Pennsylvania. They arrived probably towards the end of July at Fairfield, being a journey of 1100 miles, which requires between fifty and sixty days to perform.

The last letters from Fairfield, of December 1800, mention, that the Missionaries were all well, and diligent in their labors. They bless God for having experienced His help in various trying circumstances, beyond what they could ask or think. The importation of spirituons liquors had likewise not occasioned so much trouble as formerly. In their endeavours to learn the Indian languages they were making renewed exertions, since Brother Denke had brought several

ral vocabularies and other manuscripts, compiled by Brother D. Zeisberger, calculated to facilitate this difficult study. As the Indian *Samuel*, who was formerly the interpreter at church, was not yet in a situation to be employed in that important office, (having been excluded on account of unfaithfulness,) they had engaged a new interpreter, Tobias, a communicant.

Three Indian Brethren, who had been excluded, were readmitted to the Lord's Supper on December 27th., and the congregation experienced on that day a remarkably gracious visitation, so that during the Holy Communion, all melted in tears. Both Brother Oppelt and Brother Denke express themselves full of hopes, that new life from God had begun to manifest itself at Fairfield.

Brother Denke received great benefit from spending a considerable time at Goshen in company of our venerable Brother D. Zeisberger, whose long services, and experience in the affairs of the Indian mission, furnish the most desireable means of instruction to a young Missionary. By advice of the latter, he had begun an evening school at Fairfield, with six single men and youths, and thereby gained an opportunity of acquiring a knowledge of the Delaware language, which being nearly related to that of the Chippeways, will be of considerable service to him. The Indian Brother Boas, who speaks the Chippeway well, will at first be his interpreter, and as he understands English but imperfectly, Brother Denke will have a great advantage in speaking Delaware.

The Chippeways rejoiced much to hear that a Missionary had arrived at Fairfield on purpose to visit them, and some Chippeways, who came from the town of Mc. Cartey, fourteen miles off, requested that Brother Denke would come and settle among them at once. He promised to visit them next spring, and even declared his readiness to settle among

them immediately, and not to suffer himself to be terrified by the probable inconveniences and hardships he would have to endure, trusting to our Saviour, who would hear his prayers, and open a door in the Chippeway country for the gospel. All our Brethren at Fairfield most earnestly request the prayers of our Brethren and friends, that the time of visitation may soon come, when these poor slaves of Satan shall, by the power of Jesus' blood, be delivered from the yoke of sin, and the gospel be preached among them with power and demonstration of the spirit.

The account of the beginning of a new mission on the river Wabash gave great pleasure to the Indian congregation at Fairfield. They were also informed of Brother Zeisberger's wish, that two or three families of Indian Brethren and Sisters might move thither from hence, but at present the proposal did not seem to meet with their approbation. Nor did the Missionaries endeavour to persuade them, for they cannot spare their most approved people, and none but such would be of any service in the establishment of a new mission. Government is likewise not satisfied, that so many christian Indians emigrate. The number living at Fairfield at the beginning of the year 1800, was 118.

2. *Of the Mission Settlement at* Goshen *on the River* Muskingum, *and the new Mission on the* Woapikamikunk, *an eastern Branch of the River* Wabash, *the following Report was received.*

THE internal state of our Indian congregation at Goshen affords us much cause for thanksgiving. In our last, we mentioned the invitation sent by the Chiefs and council of the Delaware nation to begin a mission on the river Wabash; and our resolution to comply with their request.

Soon

Soon after the meeting of the Society for the propagation of the gospel, two Brethren were found willing to go to the Wabash is this view; John Peter Kluge, many years employed in the mission among the Arawacks in South America, and Abraham Luckenbach from Nazareth. Having been ordained Deacons of the Brethren's church by Brother Koehler, they set out, October 15th., 1800, from Bethlehem, and arrived at Goshen November 18th. Brother Zeisberger writes concerning this mission: "I rejoice "greatly at the resolution formed to begin a new mission "among the Delawares, and I have that firm confidence in "our Saviour, that He will grant success, and that, amidst "all difficulties, which unavoidably attend new beginnings, "His help will he made manifest for the glory of His "name. And as I perceive that in our congregations there "appears again a desire to bear witness of Jesus' salvation "among the heathen, I trust that this mission also will re-"vive, and not only many Delawares, but Indians of other "tribes be brought to the knowledge of their Redeemer. "Our Indian Brethren here believe and declare, that many "of their countrymen on the Wabash will believe in the "gospel and be converted to God. May He Himself ac-"complish their expectations; then we old people will re-"joice greatly, and sing praises unto Him; if not here on "earth, yet surely before His throne above, for His mercy "shown unto these people."

The above-mentioned Missionaries remained four months at Goshen, and were diligently occupied in learning the Delaware language, and preparing every thing for their journey and first settlement among the Indians. Brother Kluge writes from Goshen: "When I first beheld this congre-"gation of believing Indians, I rejoiced in my inmost soul, "and felt quite at home among them. I pray the Lord to

"grant

" grant me in faith to cleave close to Him, and to keep His
" bitter sufferings and death on my account, daily in view,
" that I may thereby be excited to new faithfulness and
" serve Him with zeal and success in this new part of
" His vineyard. In some things I found the Indians here
" not as far advanced as our Surinam Indians : for instance,
" the Arawack men work better in wood, and make neater
" baskets ; the women understand better how to spin cotton,
" and the young people and children read and sing more
" perfectly. But as to the main point, the conversion of
" the heart, and faithful attention to the word of God, the
" Indians here are by no means behind their South Ame-
" rican Brethren, and that however is the most essential
" part of knowledge."

Brother Luckenbach writes :

" I am more and more delighted with the manners and
" conversation of the Indian Brethren. Their simplicity
" and uprightness is peculiarly interesting and engaging.
" At church, their attention and devotion edifies and sur-
" prizes me, and it does my heart good to perceive, with
" what eagerness they hear of our Saviour and His doctrines."

January 9th., 1801, the christian Indians here sent two Indian Brethren, Charles Henry and Jacob Pemaholend to Woapikamikunk, both to annouce the arrival of the Missionaries, and to get acquainted with the situation of affairs in that country, and the best way to travel into it. They arrived January 26th, with the Chief Warrior Packangihill, and were very cordially received by him and another Chief of an adjoining town, called Tedpachxit, whom the Warrior immediately sent for. Both the Chiefs expressed their hopes, that the Missionaries and Indian converts would have more influence with their young people than they had, and make them more virtuous. The string of Wampum being presented

presented in due form, on the 30th. the Chiefs gave their answer to this effect:

" That the Chiefs, and all their men, women and chil-
" dren rejoiced to hear their words."

" That their best way to them would be by water, down the
" Muskingum and Ohio, and up the Miami and a branch of the
" same river to the carrying-place, and from thence by land.

" That their dwelling-place should be Woapiminohijik,
" or the place of Chesnut-trees.

" That no rum-trader, or drunken people should trouble
" them, and no good people be prevented from going to them.

" That they might bring their teachers, and no one
" should be hindered from hearing the word of God taught
" by them,"

The scripture texts appointed for these days, when the Delawares again, by a public document, declared their intention to receive the gospel, (the first having been made in 1774. See Loskiel's Hist. of the N. A. Indian Mission, P. III. p. 102.) were remarkable: *My tabernacle shall be with them: yea, I will be their God, and they shall be my people.* Ezek. ch. xxxvii. ver. 27.

Joshua said unto the people: Ye are witnesses against yourselves, that ye have chosen you the Lord, to serve Him. And they said: We are witnesses. Joshua, ch. xxiv. ver. 22.

The enemies were cast down in their own eyes: for they perceived that this work was wrought of our God. Neh. ch. vi. ver. 16.

The Indian Brethren set out on the 2d. and arrived on the 17th. of February at Goshen. On the day following, in a meeting of the congregation, they delivered the string of Wampum in their usual solemn manner. They gave also an account of many Indians, who were formerly baptized on the Muskingum and at Pettquottink, but in the time of the

the great dispersion of the Indian congregations, had fled to the Woapikamikunk, and now rejoiced, that teachers would again come to them. Old Isaac is still alive, but very infirm. He used for many years after that calamity, to sing verses with, and every Sunday to preach to the Indians. The land given by the Chiefs to the believing Indians is fifteen miles distant from the nearest heathen town.

February 24th. the Missionaries Kluge and Luckenbach set out, with the following Indian Brethren and Sisters from Goshen, for the Woapikamikunk; Joshua, as translator; Jacob Pemaholend and his wife Mary: John Thomas and his wife Catharine, with their three children, and the widow Abigail; in all twelve persons. Previous to their departure they took a solemn leave of the congregation at Goshen, and partook with the communicants of the Lord's Supper: covenanting anew with them to remain faithful to the Lord, and to show forth his death in all places, through His enabling grace.

As the Ohio is very broad, and, in stormy weather, dangerous for smaller vessels, the Indian Brethren had built a large canoe, thirty-six feet in length and three feet four inches wide, for the use of the Missionaries. To manage this canoe, two stout young Indians, Michael, from Fairfield, and an unbaptized lad from hence, called Ska, went with them, whose return was daily expected at Goshen, when their last letters of June 23d were sent off. Brother Kluge's last letter was dated at Cincinnati on the Ohio, April, 13th., 1801, which place they had reached in twenty days. The Governor had treated them with great kindness, and given the Indians some provision for their journey.

Our

Our venerable Brother, David Zeisberger, who entered his eighty-first year on the 11th. of April, 1801, was well and active in his labors among the Indians at Goshen.

December 25th., 1800, Brother Mortimer baptized the first adult heathen at Goshen, called Olowachtamen, and gave him the name of Gideon. At the close of the Diary of Goshen for the year 1800, the Missionaries remark in general, that the internal state of their congregation had given them much satisfaction, and the grace of God and His presence in their meetings had been sensibly manifest; that the love and christian simplicity which prevailed among them, had been noticed with great pleasure and much edification by all visitors, and among their neighbors their character was such, that it bore testimony to the work of the Holy Spirit, by whose leading they were translated into the kingdom of God's dear Son and become the children of light. This congregation consisted at the beginning of the year 1801, of seventy-one persons.

3. *Of the new Mission among the* Cherokees.

ONE of the principal motives for establishing colonies of the Brethren in Wachovia, was to bring the gospel to the Cherokees, Catawbas, Chikasaws and Creek Indians. (See Crantz Hist. of the Brethren p. 426, § 189.) Brother John Hagen therefore visited them in 1740, but several untoward circumstances and two Indian wars which soon followed each other, prevented any Missionary attempts among them for a considerable time. Several years after, Brother Ettwein had a meeting with several Cherokee Chiefs at Bethabara, who declared their approbation of a mission, in very friendly terms; but continued troubles made the Brethren resolve, for the present, to wait for better prospects and to build Salem, where a regular settlement was formed. Not long

after, the revolutionary war broke out, and it was to be ascribed to God's merciful providence alone, that the settlements of the Brethren were not destroyed through the malice of wicked men, nor could the mission be thought of during that disastrous period. In 1783, Brother *Martin Schneider* was sent to visit the Cherokee-towns on the river Tennessee. He returned January 24th., 1784, with a good account of the disposition of the Indians, who promised, that as soon as the Great Chief came home, they would form a resolution about receiving teachers. But while Brother Schneider was preparing to visit them again, to hear their resolution, a war broke out between them and the white people, in which all the towns he had visited were burnt, the Indians dispersed, and many of them killed. Other hindrances appeared, and nothing could be attempted, till in 1799, when we were informed that the New York Missionary Society had sent Mr. Joseph Bullen to the Chikasaws, who reported, that the Cherokees also wished to have teachers residing among them. This caused a general desire among the Brethren in Wachovia, to renew the attempt, and the North American Society for the propagation of the gospel, meeting at Bethlehem, entered with zeal into their views. Brother Abraham Steiner was appointed to visit them and enquire into the present dispositions of the Cherokees, and was accompanied on his journey by Brother Frederic Christian von Schweinitz. They set out October 28th., 1799, and were much encouraged by the gentlemen in the service of the United States at Tellico block-house and Knoxville. Having visited several towns and finding the inhabitants well-disposed, they returned to Salem December 28th., 1799. In March 1800, Brother Steiner was commissioned to correspond with Colonel Henley at Knoxville and Captain Butler at Tellico concerning the practicability

bility of beginning a mission among the Cherokees, and received from both every degree of encouragement. Captain Butler also sent a written message to the Chiefs of that nation and recommended the subject to their consideration. He likewise wrote July 22d. to Salem, gave us information of a general assembly of the Cherokees soon to be held, and expressed his opinion, that it would be well, if one or two Brethren could go and receive the resolution of the assembly. This being considered by us as an indication of the Lord's will that we should farther exert ourselves in endeavoring to preach the gospel to the heathen in our neighborhood, after much serious deliberation, and fervent prayers for His direction, Brother Abraham Steiner was appointed Missionary to the Cherokees, and most chearfully declared his devotedness to the Lord and His service.

August 25th. he set out, accompanied again by Brother von Schweinitz. September 12th. they arrived at Tellico block-house, and were well received by the officers stationed there. Major Lewis wished they would settle near that place, as better order was maintained there than farther up the country. They also went to see a fine spot with a good spring, on the other side of the Tennessee; and the Major was of opinion that the Indians would like to send their children thither to school. But the neighborhood of the white people seemed so material an objection, that the Brethren resolved to quit that place. In the following days, the Chiefs of the Lower Cherokees assembled at Tellico, and on the 23d. the Brethren attended their council. Major Lewis gave them an account of their intentions, upon which the oldest and most respected of the Chiefs, *Doublehead*, speaker of the nation, answered, " that they were glad the Brethren were come to teach their children, but as they were very poor, they expected we should also supply them

with food and raiment." Notwithstanding all objections, no other answer could be obtained for some time, as the Chiefs seemed jealous, lest the Brethren should aim at possessing themselves of their country. Brother Steiner, Major Lewis and Colonel Stanley took all pains to convince them to the contrary. *Doublehead* at last said: "Well, there is no hurry, we will wait the arrival of the "other Chiefs and then speak more fully upon the sub-"ject." Two half Indians were also very zealous in persuading the Chiefs to receive us, as soon as they heard that our view was to preach the gospel to them.

One of them, Charles Hicks, belonging to the Upper-towns, said: "If the Lower-towns will not receive these "people, we *Pipe-makers* will do it." This is the appellation given to the inhabitants of the Upper-towns.

In the beginning of October the Chiefs of the Upper-towns arrived. On the 6th. the last general Council was held, to which the Brethren were invited by the Chiefs. *Gentleman Tom* was speaker for the Upper, and *Doublehead* for the Lower-towns. *Gentleman Tom* addressed the principal Chief, *Little Turkey*, as follows: "By what "we have heard of the Moravian Missionaries, we must "consider their motives as praiseworthy. Let them come "therefore, and make a trial; we hope it will be success-"ful. We ask our "beloved man," *Little Turkey*, what he says to it?" Upon which *Doublehead* aswered in *Little Turkey*'s name:

"It is now nearly a year ago since these gentlemen first "visited us. Their view seems good, to instruct us and our "children, &c. I hope they will make a trial, and their con-"duct and attention to us and our children will enable us "to judge rightly of this matter." They then wanted to point out our dwelling, but Brother Steiner informed them that

we

we were only come to visit them, and hear their opinion, but should speak about our place of abode hereafter.

All the Upper Chiefs then gave the Brethren the right hand in token of friendship, but the Lower Chiefs would not do it, and looked rather indifferent about the matter. *Little Turkey*, as first man, having delivered an address to all the Chiefs, the council broke up. Between three and four thousand Indians were present on this occasion. Of the proposed places, the country about James Vann seemed the most eligible.

After Brother Steiner's return, the report he made was duly considered in a conference held November 14th., in which the several proposals were maturely weighed. The country about James Vann was finally fixed on for the mission-settlement, and the necessary information being given to, and passports obtained from the government, the Brethren Abraham Steiner and Gottlieb Byhan set out on April 12th., 1801, and arrived safe towards the end of the month, to the great satisfaction of the Indians, at Mr. James Vann's. On July 4th., the date of Brother Steiner's last letter, they were still at Mr. James Vann's house, where they met with hospitable treatment. He had also lent his negroes to assist the Brethren in building a cottage for their dwelling, upon the land appropriated for the use of the mission. It appears a convenient place for a settlement, about two miles and a half from Mr. Vann's house, and the soil is productive. Brother Steiner writes; As to the proper aim of our resi- " dence in this country, to preach the gospel to the Che- " rokees, we are truly in the situation of those, who, " without seeing, trust and believe that with God all things " are possible. We feel ourselves as weak and helpless as " children, and know not where to begin. Our Lord and " Saviour alone can direct us. He knows our hearts and

" sees

" sees our tears, and we will venture all upon Him and " His promises. We have begun to preach every Sunday " at Mr. Vann's house, and there we boldly proclaim the " word of the cross of Christ to whites, blacks and half " Indians. In the beginning the negroes requested me to " preach to them separately, which I complied with and a " great number attended. Most of them could sing the " 100th. Psalm-tune pretty well. But after some time, " they found an excuse for not coming so diligently, pre- " tending that they did not like to come to Mr. Vann's " house, and would rather I would come and preach in " their own houses. I did so, but the white people wished " me rather to do it on Mr. Vann's premises. I now " preach before his house, and have had several Indians " and half Indians as constant hearers.

" As to the Cherokees themselves, we have conversed " with but few. Their language appears extremely diffi- " cult, and, as we hear, is perplexed by a great number of " dialects. We take all possible pains to learn it and make " vocabularies, but there are sounds in it, which no Euro- " pean letters seem able to express. How much better off " are our Brethren on the Wabash, who have good Inter- " preters. We regret the departure of the garrisons from " Tellico and the South West Point for Georgia, by which " we lose the assistance of several friends, especially Cap- " tain Butler. Mr. Vann is a true friend, and as the In- " dians respect, and the worst of them stand in awe of him, " we have remained unmolested. We beg the prayers of " all our Brethren everywhere."

CONTINUATION

CONTINUATION

Of the Diary of the Brethren's Missionaries among the Hottentots at Bavian's Kloof.

(From page 42.)

AUGUST, 1801. On the 4th. a woman came and begged leave to attend the schools and meetings for instruction. Having heard that she had stolen a pair of shoes at a farmer's, we told her, that we could not receive her, till she had returned the shoes, confessed her fault, and asked his pardon, of which we expected to see a certificate in his own handwriting. She accordingly went and brought a letter from the farmer, who expressed his surprize at this proof of her honesty and freely forgave her, upon which we permitted her to stay here on trial.

9th. We informed an old Hottentot woman who had long ago begged to be baptized, that her request should be granted on the next prayer day. She was so overcome with joy that she immediately fell on her knees in her hut, and with many tears thanked God that He had heard her prayers in her old age, and in mercy numbered her with his people. As six of our people were to be admitted candidates for baptism, and four others to be baptized, we informed them of it in a solemn manner and spoke earnestly with them all, particularly with those to be baptized, of the value of the privilege to which they were called, to know Jesus as their Lord and Redeemer, exhorting them to devote themselves anew with soul and body unto Him, who had purchased them with his own most precious blood, that through his grace they might be enabled to renounce the devil and all his works, and follow Christ alone in the regeneration. Such a notification always creates great emotion

tion among our people. The chapel servants are closely observed, and every one of the candidates anxiously waits for his or her name to be called over, and if it be omitted, many tears are shed. The baptized likewise come and beg not to be forgotten, that they may soon be admitted candidates for the Lord's Supper.

During this week we spoke with each of the communicants with much satisfaction. Those who were soon to be baptized came to tell us, that they had no other wish but to live alone to God in the world, and to follow the ways of Jesus.

13th. the five abovementioned persons and three children were baptized, one man and one woman were readmitted, and the communicants partook of the Holy Sacrament in the evening. We and our people were truly refreshed and enlivened by the blessings we received on this day, which words fail to describe. It is on such occasions, that all of us, and even strangers feel, that the Lord is truly present here, and with all our defects and poverty, owns this congregation as His flock, gathered by his spirit in a remote region of the earth, and from amongst a nation, naturally one of the most ignorant and benighted.

In these days it pleased God to send us a good deal of rain after a long drought, which was of great use to the fruits of the earth.

15th. The newly baptized and candidates for baptism were introduced to their respective classes and anew exhorted to devote themselves wholly to our Saviour. We cannot leave unnoticed, that for some time past, the candidates, baptized and communicants, each in separate divisions, have of their own accord, begun to take short walks on Sunday evenings to the mountains, during which they converse about what they have heard at church, how

they

they felt in their own souls, and also sing hymns. They walk as orderly as if in procession, and it is pleasing to us, to see them thus engaged, and especially to hear them singing in the open air. It reminds us of the first beginnings in the Brethren's church, and we cannot but consider it as a proof of a renewed work of the Holy Spirit in their souls. One of the Missionaries walking out on the 16th. met a party of Hottentots. He enquired, whither they were going? They answered, they were walking towards the mountain with a view to be alone, and converse together. "What are you conversing about?" We are talking about the great mercy God has shown us, in making us acquainted with His love, even to such wretched creatures as we Hottentots are, and in sending us teachers, to tell us what He has done for us. And we were speaking of those dark times, when we knew nothing of God and of our Saviour and His word, and that we are not worthy to experience such grace and favor as is now bestowed upon us, especially as we are yet so disobedient and ungrateful, &c."

19th. Having observed that our lemon-trees begin to die at the top, we resolved to dig round their roots and give them a supply of fresh and better soil, in hopes of saving them. The rains continued, and on the 24th. all the mountains were covered with snow. The cold was so severe, that many of the people, who have very little cloathing, could not come to church.

September 6th., after the forenoon's service, Rachel's infant son was baptized and called Jeremy. Mention has been made in our diary of December, 1800, of the departure of the father, and with what earnestness he had commended his wife and the child she was then pregnant with unto the Lord, and begged that it might be educated in the fear of God. This being generally known in the congregation the

people were greatly affected during the transaction, and many tears were shed.

8th. The rains were so violent, that we hardly ever remember to have seen such a flood. Torrents rushed from all the mountains, and we soon saw ourselves entirely surrounded by water, all the rivers having overflowed their banks. Our garden and buildings also suffered in some degree, and we were afterwards very busy in repairing. Small ditches and drains had been torne up, so as to represent the bed of large brooks. During the showers a young lad had strayed into the bushes, and was lost for two days and two nights. On the 13th. he was found quite faint and hungry and restored to his relations.

14th. We began to clear a piece of ground to enlarge our fields, and likewise dug several drains to let the water, which has streamed in upon us, run off again. To-day a farmer, (not our friend) came to complain, that a man, called Wittboy, living here, but not belonging to our congregation, had stolen one of his sheep. He killed it among the bushes and was cooking and eating part of it, when the farmer suddenly came upon him. He however escaped and swam across the river. We told him that we should certainly not protect him, but forbid him living on our land. He was afterwards taken by three Hottentots and brought as a thief bound to us. We told him he should not be an inhabitant of Bavian's-Kloof any longer, and that we should not screen him, nor any one acting as he had done, from justice. Two women were likewise complained of, as having eaten of the stolen meat, and we dismissed them both. One however, having proved, that she had had no hand in the theft, was permitted to return. This disagreeable affair gave us much uneasiness, and we gave a strict charge to all our people, concerning the character they ought to maintain.

16th.

16th. In our family-meeting, we commended ourselves as poor, unworthy servants and handmaids of Jesus unto Him, as the Chief Shepherd and bishop of our souls, and prayed him to grant His blessing to o ur weak endeavors serve His name. We also especially recommended the General Synod of the Brethren's Church, assembled this year, to His grace and the guidance of the Holy Spirit.

19th. Late in the evening we received two letters from Brother Staal and his company, who had arrived at the Cape from the East Indies. All our efforts to pay them a visit were frustrated by the overflowing of the rivers, and all we could do was to send two Hottentots on horseback, who swim across the torrents, with letters for our East India Brethren. (See p. 47.) They set out on the 22d. and returned on the 27th., but to our great sorrow, did not meet with Brother Staal, who had returned to Falsebay: to which place our letters were sent after them. We received by this opportunity a parcel from Europe, which gave us much pleasure.

22d. Was the burial of a communicant, Zacharias Moll, who was baptized in 1798, by Brother Kuehnel. Ever since his becoming a communicant in 1799, he walked worthy of the gospel, and spent his time in communion with our Saviour. If at any time he committed any fault, he could not rest, till he again felt the pardon and peace of God in his soul, and dealt always strictly with himself. His illness was short. On the 13th. he was brought home out of the wood, with violent head-ach and pain in his breast, and lay only eight days, when he departed, calling on the name of the Lord Jesus.

24th. and 25th. Brother Rose, with as many Hottentots as he could muster, set about repairing the road, which had

been torn up by the torrents from the mountains in such a manner, that it resembled the rough bed of a large river.

October 1st. there was in the morning a thick fog, which was followed by burning heat. In the evening, thunder storms approached from all quarters, but passed by without doing any harm. After some warm weather, the mountains were again on the 7th. covered with snow, which is very uncommon at this time of the year. The sudden and frequent changes of weather, have more or less had an influence upon our health. To-day we received a letter from Mr. Schmidt senior at the Cape, giving us an account of the accident, that befel our East India Brethren in Falsebay when they ran foul of another ship. We commended them by name during the Church Litany on the Sunday following, to the mercy and protection of our Saviour.

8th. Many of our people returned from their work at the farmers. Much as we regret their long absence from Bavian's-Kloof, by which they are deprived of the advantages they here enjoy, in hearing the gospel and having the means of daily instruction, we cannot object to it at present, the dearness of provisions being such, that the poor people must be very attentive to obtain work anywhere, to keep themselves and their poor children from starving. Many indeed might rear a considerable part of their maintenance, in the grounds we have allotted for that use, but they are naturally of so indolent a habit, that some time is required to make them exert themselves diligently, and thus indeed they suffer through their own fault. Any frivolous pretence serves, for running up and down the country, and we have frequent occasion to speak seriously with them on this subject. During this month we had many visitors, and heard that the late inundations have been productive of much

mischief

mischief at Stellenbosh and other places, so that we have much cause for gratitude to God in having escaped so well.

21st. The Brethren Rose and Kuehnel called upon Mr. Bletterman, the former Landdrost, from whom we had heard, that a new survey was to be made of the land taken from the Hottentots by farmer G. to make further enquiry, as it was said that General Dundas himself intended to come hither. They returned with a confirmation of this report. A large company from the warm baths attended the meetings and schools of the Hottentots, from the 29th. to the 31st., and were very liberal to the poor.

November 2d. was the funeral of one of the baptized, Conrad Hout Capper. He was baptized November 12th., 1799, by Brother Kohrhammer, and married in our church to Mary Dorothy. He was of a quiet turn, but earnest in seeking to make his calling and election sure. When he spoke of the state of his soul, it was evident that he felt what he said, and his thankfulness to our Saviour for seeking and finding him as a lost sheep was a frequent subject with him. About half a year ago, he got a consumptive disorder. When we visited him, he declared his perfect resignation to the will of our Saviour. He said; "He is able to restore me, if He pleases, but if he will take me to Himself, I shall rejoice, for I am reconciled to God by His precious blood." He was followed into eternal rest on the 8th. by a candidate for baptism called Catharine.

At the Holy Communion on the 13th. many of our people were absent, this being harvest-time, and they at work with the farmers. All our meetings were distinguished by a lively sense of the comfortable presence of our Lord and Saviour.

14th. A Hottentot woman, who lives here, but had been sometime at work with a farmer, on her return related, that she

she had experienced a particular preservation of her life during her absence. The farmer had sent her to cut brush-wood, in a wild place. In doing this she was bitten by a serpent in such a manner, that the marks of the creature's teeth were still visible. She immediately began to swell, especially in her head, arms and breast, and could not call for help. She thought she must die, but prayed fervently to God, that he would not suffer her to perish in her sins, but let her get once more to Bavian's-Kloof, that she might speak with her teachers about the state of her soul. Her prayers were heard, and she recovered: for which she now declared her thankfulness in a devout and humble manner.

16th. Thomas, a baptized Hottentot departed this life. He died suddenly, but we were satisfied that he obtained life eternal. Ever since his baptism he was earnestly intent upon enjoying what the Lord had done for him, and delighted to hear of His sufferings, death and resurrection. He had been ill sometime ago, and never recovered his former state of health. He was followed into eternity by Joanna Baadige, who was baptized on her sickbed by Brother Rose. Her earnest desire to be saved from sin and assured of pardon and peace with our Saviour, was truly edifying. He also granted her request, and she rejoiced in Him and His salvation and in the hope of soon being at home with Him for ever. During her baptism, the company all melted in tears, and joined most fervently in the loud thanksgivings of the poor patient. Whenever she was visited after her baptism, we found her placing her whole dependance upon Jesus and His precious merits, and waiting for His coming, to transplant her to the realms above. We had many visitors during this month, both farmers and gentlemen, from the Cape-town and the warm baths.

28. The

28th. The weather changed suddenly, after having been extremely hot for some weeks, so that all kinds of vermin swarmed about us. The caterpillars had been very troublesome, and not satisfied to devour almost every green leaf, they committed great depredations even among the corn. On the 29th. snow covered the mountains; a very unusual sight in the longest days.

December 1st., an English officer came hither and staid over night at Mr. Negrini's. The day following he called upon us, enquired very minutely into our constitution and doctrine, and took a view of our whole establishment. Some days after three English Officers spent the night here and treated us with much civility and friendship.

6th. We partook of the Lord's Supper with our Hottentot communicants.

11th. General Dundas sent a dragoon hither with a letter, desiring us to furnish him with three trusty Hottentots, to bring some horses into the lower country. As almost all our people were at work with the farmers, it was with difficulty we got three men fit for the purpose.

To suit those of our people, who are now at work in the harvest, we held a daily meeting in the evening, which was well attended.

20th. we received a very encouraging letter from Brother John Frederic Reichel of the Elders conference of the Unity, which proved a true cordial to us.

To-day the baboons began to howl dreadfully and approached very near to the settlement. It is astonishing what odd noises these creatures can make. There is great variety in the different bellowings they utter, and there always seem to be two parties in hot dispute. The young ones scream like children when hurt. Brother Rose shot a serpent, which had long harbored among our firewood. It was five feet in length,

length, and is called by the Hottentots the Tree-serpent. Another of the same size was shot near our mill.

22d. Two Hottentots from the lower country came to to visit their friends here. They were present and very attentive at the meeting for reading the Scriptures, and much struck with all they saw and heard.

24th. A great many of our people came home to celebrate Christmas here. Many farmers also arrived, and several Englishmen, who distinguished themselves by their orderly and devout conduct. They all knelt down with us and our Hottentot congregation, when we adored our incarnate God and Saviour: but the African christians thought proper to remain sitting. Above 100 white strangers, besides Hottentots and slaves, joined us on the 25th. and were attentive hearers at the forenoon's service. Most of our people being at home, our church was well filled. In the evening, many of them set out on their return, declaring their gratitude to God for the blessing enjoyed on this occasion. It is worthy of remark, that some of the farmers present have a journey of six days out and home, but, according to their own expression, they think it worth all the trouble to come hither to hear the word of God. A farmer's wife called upon Sister Rose and said: she and her husband had long ago felt a secret impulse to go to Bavian's Kloof, but this was the first time they had followed it: that they had not come merely out of curiosity, or by way of spending a merry Christmas, but to get nourishment for their souls, in hearing the word of God, and that they had cause to bless Him that He had not sent them away empty. She added, that they would gladly come every Sunday, or rather live altogether in this place. They were exhorted to treasure up in their hearts what they had heard, that the good seed sown might spring up and bring forth good fruit.

After

After the first parties were gone, new visitors arrived, and we were surrounded on all sides with waggons, horses and oxen, that our place looked like a fair. But all ranks behaved with the greatest decency. After the holidays, our people returned to the harvest. Several came to express their thankfulness for what they had enjoyed, and complained with tears, that they must now leave their church for a long time, being obliged to seek their bread elsewhere among the farmers. We can truly say, that these have been days of much grace and blessing to us and our people. Nor ought we to forget the mercy of our heavenly Father, who has granted a rich harvest, so that we hope the price of corn will get lower. As to garden-stuff, the caterpillars have done immense mischief, and what they had left of beans, &c. was devoured by an insect, not unlike a species of ground-fleas.

29th. and 30th. we spoke with all our Communicants. *Augusta* had been examined by her mistress, a farmer's wife, concerning her baptism, when a conversation took place nearly to this effect: "Are you baptized?—Yes!—Was it merely ceremony, or did you feel something in your soul?—It was not merely form, for I felt that our Saviour had forgiven me my sins and would receive me as his child.—Do you no more feel yourself a sinful creature, or imperfect and faulty?—Indeed I do feel myself still a sinful creature, but this makes me pray to our Saviour to keep me, by His grace.—Are you sure, that if you were to die, you would be happy?—Yes, mistress, I know assuredly that if I trust in Him, I shall through His mercy be eternally happy.—Her mistress added, You are happy indeed to know that, only remain to the end in that faith.—Is your husband baptized?—No, not yet.—How so, why is he not also baptized?—It is God alone who can awaken and change our hearts, and

forgive us our sins.—Her mistress took her by the hand and said with tears ; You are right, for it is written, " believe, and ye ſhall be baptized."—*Alida* said : " I often think of my former way of living. If the rain or wind was at all against me, I used to curse and swear. And is it possible that our Saviour should have changed such a heart, and have suffered such a blaſphemer to walk upon His earth. And yet He has done it, and even invites me to come to His table in the Holy Sacrament." This declaration she accompanied with many tears. *Mittige Moll*, a young widow, bemoaned the recent loss of her husband ; " Ah," said she, " whilst I had him, we could converse with each other about the state of our souls, and repeat what we had heard at the church ! Now I sit alone, with my poor baby at my breast, and have no one to speak to, and my greatest suffering is that I can very seldom come to church and hear the sweet words of the gospel, &c." Most of our communicants spoke in such a manner, that we were often moved to tears and excited to thank the Lord for the grace conferred upon them.

31st. One waggon after the other arrived, filled with visitors, who meant to close the year with us. About eighty whites were present, some from a distance of three day's journey, besides a great number of Hottentot strangers, and slaves, who had obtained leave from their masters to go to church. Late in the evening Mrs. Teunis with five persons in her company arrived from Zoete Melk's Valley. Most of the visitors called to see us, and one of them, who lives near the Cape-town, was particularly desirous to become acquainted with every thing relating to this establishment. He expressed his astonishment at the order and decency, which prevailed not only at church, but throughout the whole town ; at the devout attention melodious singing of the Hottentot congregation, &c. Others also declared their

their great satisfaction and called upon God to bless the work of His own hands. In the evening at eight, the service began, and at half after eleven we met to close the year, with hearts filled with thanks and praise to our gracious God and Saviour, whose mercies have been daily new. To Him we commended ourselves and our Hottentot congregation with all the children of God on earth, yea the whole poor human race, craved His forgiveness for our many faults, and besought Him, that He would also in future accompany our testimony of His love to sinners, and the word of His cross with power and demonstration of the spirit, and deliver yet many thousands in this country from sin and death, by the power of His precious blood. Though such a crowd had assembled here to-night, not the least disorder took place.

During the year past we have baptized thirty-six persons; thirty-two were added to the candidates for baptism; five admitted to the Lord's Supper. Forty children were born. Thirty-two persons came to live here. Sixty-seven departed this life. As a family, we have lived in peace and the Lord has dwelt among us. But it pleased Him to take the three children Marsveld, Schwin and Kuehnel home to Himself. Our Hottentot congregation has had an encrease of twenty persons, consisting in all of 352 men, women and children, besides 306 adults and 237 children, who receive particular instruction at school. About 105 have leave to live on our land. Many others come and go, for the Hottentots love roving about, so that it is difficult to mention exactly how many are stationary here; but there may be about 1000. The great scarcity of provisions, and other troubles this year, made many go to other places to seek food, and Bavian's-Kloof is like a pigeon-house, many flying out and home continually.

We are assured that we are favored and supported by the prayers of all our dear Brethren and Sisters and friends in Europe, America and Asia, and beg a continuation of their love and remembrance.

C. L. ROSE.
T. P. KOHRHAMMER.
H. MARSVELD.
D. SCHWIN.
I. C. KUEHNEL.

VARIOUS ACCOUNTS.

1. FROM *Antigua*, Brother James Light writes: dated *Gracehill, January* 25th., 1802.

"I arrived at St. John's August 15th., 1801, and was received by our Brethren with great joy. The 16th. being Communion-Sunday, I was introduced to the congregation, who joined me in praising the Lord for conducting me safe across the ocean. I can assure you I forgot all former troubles when I saw this congregation of believing negroes and felt that the Lord is truly among them, watching over and caring for his poor black sheep. There is not, in general, that eagerness among the negroes in Antigua, which there once was, not only to hear, but also to obey the gospel, nor that willingness to forsake their evil customs, but yet the Lord has many, very many souls here, who love him in simplicity. And do our Brethren and Sisters at home wish for a revival of His work in Antigua, I hardly need add what they have to do. Every one of us knows, that it is the Lord's own work, and He hears our prayers, and can and does help us. I am stationed at Gracehill, on that part, which was once occupied by the late Brother Watson, whose memory is still dear to all the negroes.

"I must

" I must now mention a painful loss we have experienced just now, as it has pleased the Lord to take from us our dear brother Luke Turner. He was present at the conference on the 12th., and little did we think that he would so soon leave us. The West India fevers are so deceitful in their appearances, that almost every day, till the day of his departure, hopes were entertained of his recovery. We trust we shall soon receive some assistants, for we are here far too few to pay the needful attention to above 10,000 negroes belonging to our church. I hope some of my former young companions will find themselves disposed to devote themselves to our Saviour and His service among the heathen."

Brother Adolph writes, dated *Grace-bay*, *March* 29, 1802.

" Since this place has been inhabited by us, we have had much sickness, and as we had reason to think the low situation of our dwelling-house might be the cause; it was resolved to convert the former chapel into a dwelling-house, and fit up the latter as a chapel. This was succesfully accomplished in the beginning of last year, by taking away the partitions and flooring and getting a tarrass floor made to the spacious cellars underneath, which is now the chapel floor. It has galleries and will hold double the number of hearers to what the former chapel would. We have gained thereby a more healthy and convenient situation, and were all last year quite well, but since Christmas my wife has had a troublesome intermitting fever. As to our labors here, I can assure you, that I am often deeply bowed before our Saviour, that He has chosen me, a poor worthless creature, to serve Him, and to proclaim the wonders of His love; and when particularly on communion-days and prayer-days His gracious presence is so powerfully felt among us, O then with tears of gratitude I extol Him for my happy lot, and only wish that I may love Him more and serve Him

Him better. I hope, however, nay I know assuredly, that He forgives my failings most graciously.

" If some friends of the Lord Jesus and His work, of your acquaintance, would make us a present of a few bibles, or new testaments, it would be a very welcome gift to those of our congregation, who learn to read. In the year 1801, thirty of our congregation have departed this life rejoicing in the Lord. Fifty-six have been added to the candidates for baptism, and forty-two infants and fifty-seven adults baptized, forty-five have been admitted to the Lord's Supper and thirteen readmitted. The number of our baptized here at Graee-bay is 1161, of whom 615 are communicants; besides which there are 346 candidates, and others, under our care, in all 1507."

To supply the Mission in Antigua with more assistants, the Brethren John Becker and John Lewis Wietz set out together, in March 1802, by way of Altona and London. But Brother Wietz having been taking ill on the journey, he reached Altona in great weakness, and on the 2d. of April it pleased the Lord to take this His faithful servant home to Himself. We greatly lament his loss, for he was an approved servant of Jesus. He had labored in the mission among the slaves at Paramaribo, and afterward among the negroes at Bambey in Surinam, under great difficulties, with most persevering faithfulness, and after a short visit to his friends in Germany, wished to devote the remainder of his strength and life in the same service among the negroes in Antigua. Brother Becker and his wife proceeded on their voyage in May."

2. From *Jamaica*, Brother J. Jackson writes: dated *Mesopotamia*, *March* 2, 1802.

" We have reason to think, that we have not been here quite in vain. Before the crop commenced, our meetings were

were very well attended, and even now, in the midst of it we have, in general, no reason to complain. Since the beginning of this year I have had the great pleasure to baptize three negroes, and several others are on our list as candidates, who express a great desire for baptism, and whose conduct gives us good hopes of them. May the Lord add many, many to the number! From *Friendship* (an estate, belonging to the late S. G. Webster's heirs) now and then a few negroes attend our worship. Brother Ellis and his wife, have at last been able to move to Island, the old great house having been repaired for them. Being an inland situation, it is, as to externals, a difficult post.

At Union the preaching to the negroes has been begun some time ago, and is well attended. It will be supplied alternately from the *Bogue* and *Island*.

3. From *Tobago* Brother Church writes: dated *Januury* 8, 1802.

" That our Brethren there, together with all the white inhabitants of that island had been in great distress and danger, as the negroes on many plantations had formed a conspiracy to murder all white men, women and children, as likewise every mulattoe and free-negroe, who was not of their party. The evening-gun on Christmas-day was to have been the signal for the general massacre, but God caused this infernal plot to be betrayed in time, so that Government, by immediately adopting the most powerful measures, prevented it, and seized the ringleaders, of whom many were executed. None of the negroes on Riseland estate, nor any of those under the care of the Brethren were concerned in this conspiracy, for which the Missionaries gave thanks to God. A sufficient number of troops having been sent to the island, they had now a better prospect of security. Brother Church adds, " We closed the

" year

" year 1801 with melted and grateful hearts. The Lord " has done great things for us. He has restored me from " an illness, which had brought me near the grave: He has " preserved us all from pestilence, which carried off many on " our right and left, but came not near our dwelling, leav- " ing us monuments of His goodness and mercy: and when " many of the inhabitants were driving about the island for " fear of death, and others leaving it for the same cause, " He preserved us in peace and calm resignation to His " divine will. But what shall we say, when we reflect " that He has just now delivered us from fire and sword! " Our lives appear given us again by our Creator. May " every drop of blood be devoted to His service, till it " shall please Him to call us hence.

" The preaching of the gospel has been continued on " several estates and we hope not without fruit. We pray " that the Lord Himself would begin a powerful work in " this island, to call the poor heathen out of darkness unto " His marvellous light "

4. From *St. Kitts*, *Barbadoes*, *St. Thomas*, *St. Croix* and *St. Jan*, letters of recent dates mention the wellbeing of our Brethren employed in the different missions, and the continued progress of the work of God among the negroes in those islands.

Letters received by the Brethren's Society for the Furtherance of the Goſpel in London, *from the Settlements on the Coaſt of* Labrador.

From Okkak, dated Auguſt 7th, 1797.

Deareſt Brethren,

ALL of us, both old and young, ſalute you moſt cordially in the preſence and fellowſhip of Jeſus. It was an unexpected pleaſure to us to ſee the Harmony arrive ſafe in our harbour on the 27th of July laſt, for which we rendered thanks and praiſe to God our gracious Heavenly Father. All the Brethren went immediately on board, to welcome the captain, and the dear paſſengers he brought with him, as our future aſſiſtants in the Miſſion in Labrador. The unity of Spirit and brotherly affection which prevails on ſuch occaſions, we are not able to deſcribe in words. We all joined in fervent ſupplication to the Lord, that He would bleſs and keep them, and grant that their labors in fellowſhip with us may be attended with his bleſſing and crowned with ſucceſs.

We return you, dear Brethren, our moſt cordial thanks, that you have again ſo liberally provided for all our wants, and ſent us above what we could have expected in theſe dear times, when your expences muſt be very conſiderable indeed. May our gracious Lord reward you for it, and grant you the means to continue to provide for the Miſſion here. He will certainly perform it; and let the paſt experience of his mercy fill you with confidence.

Your kind and encoraging letter of the 29th of May, 1797, we read with great attention and edification, and it was made a means of bleſſing unto us. The Harmony had

a ſafe and expeditious paſſage, and was mercifully preſerved from the dangers occaſioned by the war.

We have that full confidence in you, dear Brethren, that you remember us conſtantly in your prayers, and exert yourſelves in our behalf to the utmoſt of your power. We alſo ceaſe not to pray for you, that our gracious Savior would bleſs you and ſupport your faith and courage.

Concerning ourſelves and our courſe in the year paſt, we will mention a few things. We ſpeak without heſitation, when we inform you, that, by our Savior's grace, we have loved each other as brethren with our whole heart, and if any thing occurred to diſturb our peaceful courſe, we were ready to forgive, and bear with each other. In ourſelves, we are poor, ſinful creatures. This we know well, and that we need the pardon, grace, and aſſiſtance of our Savior from day to day; for without Him we can do nothing.

By our Diary, you will ſee, that we ſpent the winter very agreeably with our Eſquimaux. The following is a ſhort recapitulation of occurrences, from the departure of the ſhip in 1796, to her arrival in 1797.

September 3d, Brother Morhardt and his wife arrived ſafe with us, from Nain, having had a pleaſant voyage. We received them with much joy, and their ſervice in the Miſſion is attended with the bleſſing of the Lord. We therefore much wiſh that their ſtay amongſt us may be prolonged, and many Eſquimaux reap the benefit of their labors.

October 30th, the infant daughter of the baptized Eſquimaux, Joſeph, born September 30th, was baptized and called Mary.

November 13th, we admitted two perſons to the claſs of candidates for baptiſm. During this month our people were very diligently employed in endeavoring to catch whales, but without ſucceſs, as very few made their appearance on our coaſt.

coaſt. Only one was caught at Saeglek; but though in general the Eſquimaux were not ſucceſsful in their attempts to get proviſions, yet God graciouſly cared for them, that they never had to endure much want.

The ſchools of the children began on the 23d of November, and were held by the Brethren Morhardt and Kohlmeiſter. The children do not ſeem very capable of learning faſt; ſome of them however; can read pretty well and the moſt have learnt texts and verſes by heart, and ſing well.

December 11th, Joſeph's wife was baptized and called Elizabeth, and January 6th, we baptized a married couple, calling them Abraham and Rachel. One man was added to the candidates for baptiſm on the ſame day. February 4th, Adam was admitted for the firſt time to the Lord's Supper, and two women were ſpectators on that occaſion, as candidates. On the 8th of the ſame month, a young man and a young woman were added to the candidates for baptiſm.

April 19th, the well-known old ſorcerer Salliak died.

May 4th, Siſter Kohlmeiſter was ſafely delivered of a ſon, who was called Chriſtian Lewis in holy baptiſm, and is at preſent well and thriving.

We celebrated the Paſſion-Week and Eaſter with the Eſquimaux here, in a truly bleſſed manner, and ſeveral of them were remarkably affected. After Eaſter they went to their ſeveral proviſion-places on the coaſt. But now an epidemical diſorder began to rage amongſt them throughout the whole country. Many came into great diſtreſs, and were exceedingly afraid of death. Not only the wild heathen, but even ſeveral, who had lived here and received the goſpel, were led to follow the old ſuperſtitious ways of the ſorcerers to procure relief. Yet they were very cautious, leſt it ſhould come to our ears, as they were at the ſame

time uſing means preſcribed by us. But when ſeveral, in ſpite of all their art had died, they were wholly at a loſs what to do. At Okkak all the inhabitants had very ſevere colds with violent coughs, and hardly any in our houſe eſcaped. Even now, this troubleſome complaint has not left us. This was a time of much trouble to us, but our diſtreſs was great indeed, when we heard that ſome of our people, of whom we had hoped better things, had been ſeduced to folly and heatheniſh vanities, through fear of death. The hypocriſy and equivocation they were guilty of grieved us ſtill more. Boas was the firſt, whoſe uneaſineſs of mind conſtrained him to confeſs the whole to us, which he did with many tears, ſaying, that he had grievouſly ſinned againſt the Lord. During this period we often cried unto the Lord with tears to help, ſupport, and heal us, and we felt his comforts and compaſſion in a remarkable manner. As to particulars we refer you to our diary.

May 10th, Adam fell ſick, and was already ſenſeleſs, when his friends brought him hither. The violence of his diſorder baffled all the means uſed for his relief, and he departed this life in the night. We have great cauſe to hope that he went happily into eternal reſt. In the following days, the epidemical diſorder grew more violent and carried off fifteen Eſquimaux in our neighbourhood. About this time alſo, the old murderer Okaujak was murdered at Kangerludſoak, by four young Eſquimaux. O that God would in mercy ſoon convert the hearts of this poor ſavage nation.

Laſt winter the cold was intenſe, but we have uncommonly warm and fine weather this ſummer, which has called forth a moſt numerous and troubleſome hoſt of muſquitoes.

We are very thankful for the arrival of five perſons for the ſervice of the Miſſion, but as Brother James Rhodes will return to Europe, and we can only hope to retain one

ſingle

ſingle Brother in his room, we are ſtill left without any additional ſupply at Okkak.

It was with the greateſt difficulty that we could get two kajaks to go poſt to Nain. July 30th, we procured two and they ſet off, but returned in the evening, alledging that they could not poſſibly proceed. Moſt of our people were out hunting rain-deer, but at length Boas was willing, in company of another Eſquimaux, to do his beſt to get to Nain and back again, before the departure of the ſhip: (the diſtance is about 150 miles) for it was highly neceſſary that we ſhould know what Brother Burghardt* had to determine concerning the aſſiſtance we were to receive.

As the widow Siſter Branagin had now a favorable opportunity to go to Europe, and was ſeemingly in health and ſpirits to bear the voyage, ſhe therefore thought to avail herſelf of it, and to accompany Brother Beck and his wife and daughter who will ſail from Hopedale. You will, no doubt, ſhew her every kindneſs without our recommendation.

We alſo wiſh for our dear Brother James Rhodes who returns from Labrador, after a long and laborious ſervice of twenty-ſix years, that our Lord and Savior may bleſs and preſerve him, and that he may find a place of reſt in one of our ſettlements, and ſpend his time happily in fellowſhip with the Lord and his people. May he receive an eternal reward for all the faithfulneſs he has ſhewn during his labors in the Miſſion on this coaſt.

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* This Brother ſuperintends the Miſſion, and though the letters from Europe, ſent to him, give him ſome directions how to ſupply the different poſts, yet as he is beſt acquainted with circumſtances, a diſcretional power is given him, to act as they may require.

We

We thank you, dear Brethren, for ſending us the Numbers of the Periodical Accounts, and beg you to continue to do ſo. We find them alſo uſeful in our endeavors to learn the Engliſh language.

We have great cauſe to thank God for what he has beſtowed upon us, as to the outward concerns of the miſſion, and truſt he will grant us in future alſo the needful ſupply for its ſupport. We are willing, on our part, to do what we can to render our maintenance here as eaſy as poſſible to you; for we did not come hither to ſerve ourſelves, but the Lord has called us to ſpend and be ſpent for him.

However our chief employ is and remains, to preach the goſpel of our crucified Redeemer to the Eſquimaux nation, and we can aſſure you, that we are ſincerely intent upon improving every opportunity to ſpeak to them both in public and private, of the only way of life and ſalvation. We lament that the converſion of the Eſquimaux proceeds ſo ſlow, but we will not loſe courage. Pray for us, dear Brethren, that we may always have our Savior's ſupport in every thing we have to do in His name.

Permit us ſtill to add a few words concerning the help we want at Okkak. Various circumſtances require, that there ſhould be three married couple and two ſingle Brethren at Okkah, but you will perceive that after all we have received no additional aſſiſtance, and the Siſters eſpecially have a hard ſervice at preſent: there being but two to manage the houſe-keeping, and if one is ailing, the other muſt do every thing. We therefore entreat you to take further ſteps that we may be ſupplied with the above-mentioned number, eſpecially as the Siſters receive no help from the Eſquimaux.

To hear of the continuation of the war gave us no ſmall uneaſineſs, eſpecially as many of our Brethren and Siſters in Germany have experienced its diſaſtrous effects; though indeed

indeed they have been wonderfully preſerved, by the mercy of our Savior, from all bodily harm. May He ſoon grant peace to the nations, and till then, continue to protect all thoſe who are in diſtreſs or danger. We eſpecially commend to him the Harmony and the dear company on board on her return to England.

We are aſſured, dear Brethren, that your prayers always attend us, and we commend both ourſelves and our Eſquimaux to your future loving remembrance. May the Lord grant them firm faith and a ſure confidence in His mercy. We pray him to bleſs and ſupport you, and deſire each of you to accept our moſt cordial ſalutations. In His communion and peace we remain your moſt faithful Brethren and Siſters ſerving the Miſſion at Okkak.

BENJAMIN KOHLMEISTER,
Signed JAMES RHODES,
JOHN HASTING.

From Nain, dated Auguſt 26th, 1797.

Dear Brethren,

YOUR kind letter of May 29th laſt, we received from Okkak on the 4th of Auguſt, and on the 16th had the pleaſure to ſee the Harmony come to an anchor in our bay. Brother Niſſen and his wife, and the ſingle Brethren Reiman and Kmoch from Europe, alſo the ſingle Brother James Rhodes, and the widow Siſter Branagin, the two latter on their return home arrived in her. We all joined in offering praiſes and thankſgiving to our ever faithful and gracious God and Savior, for his merciful protection, in again conducting the veſſel ſafe to and fro. Might we always be truly

truly ſenſible of this great favor, that now for twenty-ſix years no interruption whatever has happened in the communication between the Miſſionaries on this coaſt and our Brethren in Europe, through the gracious Providence of our heavenly Father; who particularly in theſe dreadful times of war and danger, preſerves the ſhip and company from all harm.

We were not made acquainted with the danger which approached ſo near to us laſt autumn, till during the preſent ſummer, when an Eſquimaux boat arriving from the ſouth brought an account, that a French ſquadron had come to Chateau bay and burnt that ſettlement; after having committed various depredations on the coaſt of Newfoundland. We firſt doubted the truth of it, but found it confirmed by the receipt of your letter. O that the Lord, the Prince of Peace, might ſoon be pleaſed to grant peace to your country, and to all nations, for which we alſo offer up our moſt fervent prayers.

But to return to your letter, we can aſſure you, that our hearts were greatly comforted and ſtrengthened by the kind aſſurances it contained of the continuation of your love, and of the ſhare you take in all our circumſtances. We acknowledge alſo, dear Brethren, with great gratitude, the liberality with which you have again provided for all our wants and outward ſubſiſtence. We cannot make any recompenſe, but pray the Lord to bleſs and reward you for it, and often include in theſe our ſupplications, thoſe dear friends, who, though not belonging to our particular church-denomination, are built together with us upon the ſame foundation of hope and faith in Jeſus, and take ſuch active ſhare in the promotion of the cauſe of God in the earth, eſpecially in this country. May He himſelf be their everlaſting portion. It afforded us inexpreſſible ſatisfaction this year to receive that ſupply of aſſiſtants

from

from Europe, for which we have been ſo long looking with earneſt expectation; and we cannot omit returning to you, dear Brethren, our moſt unfeigned thanks for all the kindneſs and care you have ſhewed unto them, during their ſtay in London. Our joy in ſeeing them ſafely landed on our coaſt cannot be deſcribed in words. Brother Niſſen and his wife, and the ſingle Brother Kmoch will reſide here for the preſent, Brother Schmidt at Okkak, and Brother Reiman at Hopedale. Brother Suen Anderſen will come to us, and Brother Schmidtman with his wife and child will go to Hopedale,

We will now mention a few particulars relating to the courſe of our Eſquimaux ſince our laſt report. You will indeed receive a copy of our diary, and there ſee every thing in detail, but we cannot omit inſerting a ſhort ſummary in this letter.

We had laſt winter one of the moſt trying ſeaſons we have ever experienced in Labrador, chiefly on account of a violent epidemical diſorder, which raged among the Eſquimaux. Already in the beginning of December 1796, an infectious fever and pleuriſy made its appearance. This continued till in March 1797. Young and old were ſeized with it, but it was a providential circumſtance, that it did not attack all at one time, but only a few, and then paſſed on to others, while the firſt were recovering. The cold was exceſſively ſevere, and the men were prevented by ſickneſs from going to ſea in queſt of proviſions. Some who ventured out too ſoon after their recovery, got a relapſe, their ſmall ſtock laid up for the winter was ſoon conſumed, and they were threatened with famine. It may eaſily be ſuppoſed, that their manner of living prevented their recovering faſt, and two of our communicants, Daniel and Solomon, departed this life on the occaſion.

Their internal courſe was truly pleaſing till the epidemical diſorder was at its height. They attended the meetings in the beginning of the winter with diligence and bleſſing, and a new awakening ſeemed to take place among them. But after they were all taken ill, one after the other, we were obliged in January to leave off meeting them in the chapel; and when now and then we met, the few who could attend were ſo much diſturbed by coughing, that hardly a word could be underſtood. This laſted near two months. Some of the Eſquimaux were alſo ſeduced during this period, to take refuge to the old vain and ridiculous practices of the ſorcerers, if the medicines we adminiſtered to them had not immediately the deſired effect. Samuel's family particularly were guilty of theſe practices, and alſo ſuffered moſt by the diſorder. Before his illneſs he had been in a hopeful way, and it cannot be denied that there was a work of God upon his heart. In January he went to Hopedale and caught the infection, and returning in exceſſive cold weather, his diſorder roſe to an alarming height. He got a rheumatic pain in his head and no medicines were of any uſe. The exceſſive pain he endured made him ſeek relief from the ſorcerers*, and twice he threatened to lay violent hands on himſelf. Theſe circumſtances had a diſagreeable effect on the minds of his mother, wife, and brothers, and they ſuffered damage in their ſouls. Towards the end of July he recovered, and went with his family into the inland country to hunt rain-deer. We muſt now wait and ſee how their ſituation will be on their return.

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* Theſe men pretend to great medical ſkill, and accompany their applications with ridiculous grimaces and an affectation of inſpiration

Aſſa's,

Aſſa's, Daniel's, Serkoak's, and William's families remained firm in their reliance upon the help of our Savior, and were not ſeduced to any thing repugnant to the goſpel. William (Tuglavina) more eſpecially, and alſo his wife, continue firm in their love and confidence to our Savior and give us much pleaſure. Serkoak and his wife, who are candidates for baptiſm, lived in William's houſe, and were much edified by their walk and converſation. They ſeem to have taken a firm reſolution to turn to Jeſus.

Three adults and three children have been baptized laſt year. Of the latter, two boys are twins. Of the firſt, one was a woman, who was baptized four days before her departure, at her earneſt requeſt. The other two are young men, John, the late Daniel's ſon, and Joſhua, Samuel's brother.

The heathen living in our neighbourhood, have as yet but little inclination to receive the goſpel and to be freed from the chains and fetters of Satan by the blood of Jeſus, which he ſhed for the remiſſion of ſin. This however we may ſay of moſt of them, that in converſing with them about their ſoul's ſalvation, it is evident that they feel uneaſy, and acknowledge the neceſſity of converſion of heart, if they would be happy here and hereafter. They alſo ſuffered much by the epidemical diſorder, and five of them departed this life. O that the Lord would ſoon open theſe blind eyes, that they might turn from darkneſs unto light, and from the power of Satan unto the living God, and obtain pardon and peace. Dear Brethren! continue as hitherto you have done, to implore Him, to whom all power is given in heaven and on earth, and whoſe precious blood is able to deliver all ſouls held in bondage by the devil, that he would exert his almighty power in behalf of this poor people. We alſo beg an intereſt in the prayers of all lovers of Jeſus, and well-wiſhers to his cauſe, in every de-

nomination, that the kingdom of God may come and prosper even here in Labrador, and Satan's kingdom be destroyed. As for us, who serve the cause of our blessed Savior in this country in much weakness and poverty of spirit, we consider ourselves only as directing posts put up on the roadside, pointing out to the weary traveller, which road will bring him soonest and with the greatest safety to his journey's end. For it is God alone who can open the hearts of men, and melt and break down the most obdurate and stubborn.

To say a few words more concerning ourselves, we will add, that we are deeply bowed with humble thanks to our merciful Savior, when we consider, that amidst all the abovementioned trials, he graciously led, comforted and strengthened us, and owned us as his children. He also preserved us in the spirit of true brotherly love and peace, granted us health and strength, and even when we had to endure our share of the general epidemical disorder, we were so much spared, that no one was confined to his bed.

As to fresh provisions, we acknowledge with thanks the supply you sent us last year, the more as we never knew partridges (rieper) and rain-deer so scarce as they have been this season. Having now received more hands, we shall begin to do all in our power to complete the necessary building of a new Mission-house, though we hardly expect to finish it in 1798.

To conclude, we repeat our wish and prayer, that our Lord may safely conduct the ship and company to you, and preserve them from all harm. Continue to remember us in love and in your prayers, as

Your affectionate and faithful Brethren and Sisters serving the Mission at Nain.

Signed CHRISTOPHER FRED. BURCKHARDT,
STEPHAN JENSEN,
GEORGE SCHMIDTMAN.

From Hopedale, dated September 18th, 1797.

Dear Brethren,

WE were filled with the moſt lively ſenſations of joy when on the 16th of Auguſt, we received the pleaſing intelligence from Nain, that the Harmony had arrived ſafe at Okkak, July 27th. We received by the ſame opportunity your kind letter of May 29th, brought by Titus. Often have we felt anxiety when we conſidered the dangers the Harmony has to encounter in theſe troubleſome times, in paſſing to and fro between you and us, and we all joined in praiſe and thankſgiving to our merciful Savior, who preſerved this ſhip and company on her paſſage home laſt autumn, and now conducted her again ſafe to us, with one married couple and three ſingle Brethren on board, ſent to aſſiſt us in His work in this country. They have all received their particular deſtination, and Brother Reiman is come to live with us. As Brother Beck will go from hence to Europe, Brother Schmidtman from Nain arrived with the Harmony to ſupply his place, as alſo Brother James Rhodes, who will return to England after a ſervice of twenty-ſix years in the Miſſion in Labrador. The widow Siſter Branagin from Okkak, had likewiſe intended to return to Europe, and had come with the ſhip as far as Nain, but being there taken ill, ſhe could not proceed, and ſhortly after the Harmony had left the bay of Nain, a kajak was ſent after her, to inform our Brethren, that it had pleaſed the Lord to take her home to eternal reſt. Brother Suen Anderſen availed himſelf of Titus's boat to go from hence to Nain, where he will reſide for the preſent. He has ſerved the Miſſion at Hopedale for fourteen years ſucceſſively with great faithfulneſs, and deſerves our warmeſt thanks for all his labors of love. We commend our dear

Brother

Brother and Sifter Beck, and their daughter Louifa, whom they intend to place in one of our fchools in Germany, to your kind care. Brother Beck has ferved the Labrador Miffion twenty-four, and his wife twenty-two years, having refided in all the three fettlements, and rendered willing and faithful fervices to each in various ways, for which we pray the Lord to reward and blefs them abundantly.

We perceive by your letters, that nothing gave you fo much pleafure in perufing our report of the laft feafon, as the increafe in grace which had been evident in our fmall Efquimaux congregation, and we are happy to be able to inform you again, that our Savior has mercifully preferved them in the way of life and happinefs, fo that not one has deviated again into heatheniſm, and, as far as we can judge, the enemy has not been able in any wife to deftroy the good work within them. Our daily fervent prayer to God our Savior is, that He would not fuffer any one to pluck them out of his hand, but cauſe them all to be more firmly rooted and grounded upon him, learn to know him better every day as an all-fufficient Savior, and grow in grace and fpiritual wifdom. A widow woman was laft year admitted to the Holy Sacrament, but we have had no baptifms, neither of adults nor children.

The fame epidemical diforder mentioned in the letters from Nain, and Okkak, raged here with violence laft winter. Its fymptoms were chiefly a violent cough and running at the nofe, with great fever-heat. Not one perfon on our premiſes efcaped, even all of us Europeans had our fhare, yet not in the fame degree as the poor Efquimaux. However in no inftance it proved mortal, and they all are now, thanks to God, recovered. During this period, we had much to do, in viſiting the ſick and adminiſtering medicine. When an Efquimaux is taken ill, he expects an inſtantaneous

ous cure from the means uſed, and that man would be deemed truly great among them who could perform wonders, ſpeak them well with a word, or at leaſt prevent them from dying. But when they perceive that the uſual medicines are ſlow in their operation, they feel a great inclination to try the old way, and are apt to place much confidence in the mutterings and woeful grimaces of the ſorcerers. We always direct them in every illneſs, to turn with confidence to the Lord their only healer, to pray him to bleſs the means uſed for their recovery and to truſt to his mercy at all events. Their fears at the thoughts of death are deeply rivetted and ſhew themſelves even in the believers at the beginning of any dangerous illneſs, but when death really approaches, the latter are ſo reſigned and willing to depart and be with Chriſt, that we cannot but be aſtoniſhed at the change.

Laſt winter an old widow, mother to Joſhua, Kapik and Jacob, about ninety years of age, died on our premiſes. She was to the laſt unwilling to hear and receive the goſpel.

There were three winter-houſes on our land inhabited by forty-four ſouls. Two Eſquimaux families were here as viſitors, one belonging to Nain, and the other to Okkak. At Arvertok were three winter-houſes, inhabited by forty-ſix perſons. For after the Harmony had left us laſt year, two boats arrived from the South, with Joſhua, Nakſuks and Niakungetok's families on board: Okumailinek's family had a houſe of their own.

Of ourſelves we can truly ſay, that by our Lord's mercy we have lived in peace, and that brotherly love bore the ſway amongſt us. We have ſpent the year agreeably, and in the enjoyment of the grace and preſence of our Savior, which we often felt in a particular manner. May he form

us

us more and more according to His mind, and give a bleſſing to our weak teſtimony of his blood-ſhedding and death, that the word of the croſs may penetrate into the hearts of the Eſquimaux and bring forth good fruit. O that their hearts might burn more in love towards their Redeemer, and their walk and converſation be more to his honor. This is our conſtant prayer. Excepting the epidemical diſorder beforementioned, our Savior has preſerved us all in good health and ſpirits. Siſter Wolf, whom you will remember, by our laſt year's report to have been very poorly, has greatly recovered, though ſhe retains a weakneſs in her hands. The aged widow Siſter Schneider was for the greateſt part of laſt winter, and more particularly from the middle of April to the 13th of Auguſt, confined to her bed on account of great weakneſs and a conſtant ſwimming in her head, and we all expected that ſhe would then have departed this life. But ſhe has now recovered a little, ſince ſhe has been able to get up and enjoy the freſh air. Her former painful diſorder ſeems entirely removed, and we ſuppoſe that ſhe will gradually grow weaker, and be gently tranſlated into the kingdom of our Savior above.

You have confirmed in your letter what we had already heard on the firſt of July by two boats from the South, namely, that the enemy had endeavored to commit depredations on the coaſt of Labrador. The Eſquimaux related, that three French ſhips had arrived, and demoliſhed the ſettlement at Chateau bay, and burnt Mr. Benzen's fiſhery and houſes, all the Europeans having fled. However it does not ſeem to have deterred the Eſquimaux from going to the South. Three ſhallops went thither this ſummer.

Auguſt 11th, a ſhallop arrived from the South with three families on board, who intend to ſpend the winter with

Kapik

Kapik at Arvertok. They left four boats with Eſquimaux farther South, who mean to ſtay at Keppokak, where more Europeans are expected. Two Engliſhmen mean to ſettle nearer to us, in the bay of Kangerdluárſukſoak. What may be the conſequences we cannot tell, but you will be aſtoniſhed to hear, that an Engliſhman, William Watſon, arrived here on the 25th of January, when the cold was ſo intenſe, that Fahrenheit's Thermometer was 34 degrees below 0. He ſtaid here three days, and deſired us to let him have all manner of ſtores, ſuch as beef, pork, biſcuit, butter, molaſſes, and tobacco. But we were obliged to tell him, that we had barely ſufficient for our own conſumption, and in caſe of accident in theſe times of war, might come into diſtreſs ourſelves, and therefore could not ſerve him. During his ſtay we ſhowed him all kindneſs and attention. Three Europeans lived laſt winter at Keppokak, three at Marrovik, and one at Allavik. Two of them have married Eſquimaux women.

Now may our gracious heavenly Father conduct the ſhip and company ſafe back to you. Accept of our moſt cordial thanks for your kind care of us, and that you have from year to year ſupplied us ſo bountifully with all the neceſſaries of life, and even in theſe dear times have not in the leaſt deducted from your liberality. And what great cauſe have not all of us to be thankful for the aſtoniſhing mercy of our Lord in preſerving the Harmony ſafe, and ſcreening her from every accident, ſo that our connexion has now remained uninterrupted for more than twenty-ſix years. We firmly truſt that He will alſo this time, and in future, do the ſame. We have received every article, mentioned in your liſt, ſafe and without any damage, and may our Lord reward you and all our friends and well-wiſhers in the moſt gracious manner. Accept our cordial ſalutations, and never ceaſe

to pray for us, your poor Brethren, joined to you in the fellowſhip of our Lord Jeſus Chriſt.

Signed JOHN CHRISTOPHER WOLF,
JOHN WILLIAM REIMAN.

N. B. The Harmony left Hopedale on the 22d of September, and reached Stromneſs in the Orknies on the 10th of October after a ſafe and expeditious voyage of eighteen days. Here they found the Apollo frigate of 44 guns, Captain Manley, deſtined to convoy the Hudſon Bay ſhips home. Two of the latter arrived on the 11th at Stromneſs, but the third being yet miſſing and not arriving before the 25th, the Apollo ſailed in queſt of her, and after ſome days fell in with a French frigate cruizing for the Hudſon's Bay ſhips, which ſhe attacked and compelled to ſtrike. The Harmony had diſcovered this frigate ſome days previous to her arrival at Stromneſs in a moon-light night, ſome miles diſtant to the South, and we conſider it as a merciful interference of God's providence that ſhe was not perceived by the enemy and captured. During the Apollo's abſence the third ſhip arrived, and on the 23d of November the whole convoy left Stromneſs and reached the Thames in ſafety.

Our Miſſionaries were very kindly received at Stromneſs by a gentleman belonging to the Edinburgh Miſſionary Society, who took every opportunity of converſing with them, and introducing them to his friends. He alſo preſented them with a copy of all the numbers of the Miſſionary Magazine publiſhed by the Reverend Mr. Ewing of Edinburgh, by the peruſal of which they were much pleaſed and edified during the voyage home.

Captain Manly of the Apollo honored them with a viſit and ſhewed them every mark of attention.

Extract

Extract of a Letter from Brother Chriſtian Liſter, *Miſſionary in* Jamaica.

Carmel, September 19th, 1797.

"I BEG you to acquaint the Brethren's Society for the Furtherance of the Goſpel, of the ſafe arrival of our new aſſiſtant, Brother Nathanael Brown and his wife from North America. The following occurrences in their paſſage from Philadelphia hither, deſerve notice. On the 19th of June laſt they left Philadelphia, and had a tedious paſſage, owing to conſtant calms. July 25th, they were quite near the Mole, but before they could get in, were taken by a French privateer and carried to Jean Rabel in Hiſpaniola. Here they remained priſoners till the 6th of Auguſt. The French treated them well, ſearched their goods and papers, but took nothing of any conſequence from them. At laſt by means of an American gentleman, they obtained a paſſport from the Governor, and on the 7th of Auguſt ſailed with an American brig (which was engaged as a flag of truce) for the Mole, where they arrived in a few hours. But here they had to wait till the 25th of Auguſt for a paſſage to Jamaica. They then ſailed under convoy with ſeveral veſſels to Port Morant, where they arrived Auguſt 31ſt. September 4th, they left Port Morant and reached Kingſton in a few hours. On their arrival Brother Brown wrote me a letter, requeſting that I would contrive ſome conveyance for them by land, as he felt great unwillingneſs to go to ſea again. I therefore reſolved to go myſelf and fetch them, and arrived on the 12th early at Kingſton, where I found them both well in health. They had met with many good friends among the Methodiſts, who lodged them and me, and ſhowed great attention and true brotherly

love towards us. They have here a large chapel, which is frequently crowded. The Reverend Mr. Fiſh, the Methodiſt miniſter, treated us with great kindneſs and preſſed us to ſtay longer with them. May the Lord reward theſe good people and grant that their labors may be attended with his bleſſing and crowned with ſucceſs. We left Kingſton on the 14th, and arrived ſafe at Carmel on the 16th, where we all united in thanks and praiſe to God our Savior, for having brought Brother Brown and his wife ſafe to us, after ſo many dangers and troubles. They join with us and Brother Howel, who is here on a viſit, in cordial love to all our Brethren and friends in Europe."

Extract of a Letter from Brother John Frederic Reichel *at* Grace-bay *in* Antigua, *to the Secretary of the Society, &c. dated October 9th,* 1797.

" I WILL endeavor to anſwer your enquiries concerning this new ſettlement, as well as I can.

We moved hither from St. John's about the beginning of February. Old Road Town is about twelve miles from St. John's, and lies on the South ſide of the iſland near the ſea. It is ſurrounded by high hills and is ſaid to be a healthy ſpot. The town ſo-called is very ſmall and hardly deſerves the name, conſiſting only of a few houſes, all out of repair, and a few ſtores or warehouſes for the uſe of the neighboring eſtates, to depoſit rum and ſugar before it is ſhipped off. No white people live here now beſides ourſelves, the former white inhabitants having moved to St. John's, as the trade of the iſland is carried on there, on account of its good harbor. The inhabitants here conſiſt of one mulatto family and ſome old negroes ſerving as watchmen to the ſtores. The

The two houſes purchaſed by us were in a moſt ruinous ſtate, ſurrounded with thorn buſhes, and full of noxious inſects. Till the dwelling-houſes were finiſhed, in May laſt, we lodged in that which is now fitted up for the church. This was an uncomfortable ſituation. All our ſtores and many building-materials were in the ſame room with ourſelves. The mice made great havock of our proviſions, and at night we were viſited by ſuch a number of bats, that we could hardly ſleep for them. We found it very difficult to provide the needful ſupply of proviſions for ourſelves and the maſter carpenter from St. John's. No vegetables were to be had in the country, on account of the uncommon drought which has laſted now for two years, and we lived wholly on rice and ſalt proviſions, which were very dear, and we were thankful we could get them at all. In ſhort, the beginning of this ſettlement has been connected with a great many hard and trying circumſtances. It was ſometimes almoſt impoſſible to get carpenters and maſons, either for love or money, and the poor negroes, though very zealous to promote the work, were by various circumſtances prevented from lending that aſſiſtance they have done here and in other iſlands in the building of chapels for their uſe. This has greatly encreaſed our expence. I have found in general that the ſituation of the negroes on this iſland is not ſo good as in St. Kitt's, where I lived before, and the Miſſion reaps more advantage in the latter place by the countenance of the planters than here.

We were ſix months engaged in theſe repairs, which indeed might almoſt be called new erections, and on the 30th of July we had the ſatisfaction to be able to conſecrate the church. This was a day of particular grace and bleſſing to all preſent, and will not be forgotten by us. You have probably received a more detailed account of this event.

The

The church is forty feet by twenty-five, the ſmalleſt building of the kind we have in Antigua, but large enough at preſent for this corner of the iſland. The congregation now belonging to Grace-bay conſiſts of upwards of 600 negroes, including the candidates for holy baptiſm. They formerly belonged partly to St. John's and partly to Gracehill diviſion, but a great many of them could hardly ever come to either of the above-mentioned places, and are now exceedingly glad to have a church in their neighborhood. A good many new people begin to come to us, who formerly never went to any church whatever.

I truſt in our Savior, that this new arrangement will prove the means of great bleſſing to many ſouls, and think it a moſt important advantage to the Miſſion in Antigua, that we have obtained a third ſettlement. It could not be expected, that ſuch numerous congregations could be ſerved from St. John's and Gracehill, ſcattered as the people were all over the iſland, nor could they be viſited often. You will remember, that ſometime ago a propoſal was made to enlarge our church at Gracehill, but that would not have anſwered the purpoſe, and would have coſt at leaſt half as much as the preſent ſettlement, nor would the negroes have derived the ſame benefit from it which they now do, neither would the Miſſionaries have had the ſame opportunity of viſiting them and obtaining that knowledge of each, which is ſo eſſential in maintaining ſound church-diſcipline.

We all much regret the heavy expences which neceſſarily muſt fall upon our Brethren in Europe; and uſe our utmoſt endeavors to live as frugally as poſſible. But we truſt the Lord will enable you to provide for this and all other Miſſions as hitherto, and incline the hearts of many friends to lend a helping hand.

Thanks be to God, we enjoy a good ſtate of health, and I am aſtoniſhed, when I look back to the time of our reſidence

ſidence in the old ruinous houſe, as above deſcribed, how both I and my wife enjoyed perfect health, though our fare was very indifferent, and the charge, which lay upon us, might ſometimes have appeared too heavy, as we were not only all day long engaged about the building, but had no reſt at night for fear of thieves. In this ſituation the Lord alone has been our ſtrength and ſupport. Yet I muſt obſerve, that though we have not been attacked by any illneſs, we begin to feel that we have lived in the Weſt Indies, where the human body, as well as all other ſubſtances, goes ſooner to decay than in Europe; but we truſt in our Savior, that he will grant us that bodily ſtrength and courage which we want in his ſervice, as long as he chuſes to make uſe of us. Mean while we will ſerve his cauſe with all faithfulneſs and diligence.

All the Miſſionaries here are well. We ſoon expect Brother Verbeck on a viſit. Brother Adolph, who lately arrived as an aſſiſtant in the Miſſion, has already made great proficiency in the Engliſh language, and is very active and cheerful in the work.

With the moſt cordial ſalutations,

I remain, &c. &c."

VARIOUS ACCOUNTS.

1. FROM *Fairfield in Canada*, Brother Senſeman writes, May 31ſt, " We and our Indian congregation are well " in health. Our Lord and Savior dwells amongſt us, and " bleſſes us with his peace, and likewiſe with reſt from " without. For all theſe ſpiritual and temporal bleſſings " our hearts are filled with gratitude to Him. We have " lately had many viſits from ſtrange Indians, and hear " that ſeveral on the other ſide of Lake Erie have ſignified " their intention of coming to live with us."

2. From

2. From *South America* letters have been received by Brother J. Meder at Philadelphia, dated April 27th.

Brother Wied at Paramaribo, after expreſſing great ſorrow at the interruption of communication with the Brethren in Europe, writes: "We go on in our uſual "courſe, and are well in health in all places, enjoying reſt "from without; and though for theſe ſeveral years paſt "the neceſſaries of life have been extravagantly dear, we "have ſuffered no real want. Our gracious heavenly Fa- "ther cares for us, and gives us what we ſtand in need of "for the ſupport of the miſſion. The word ſown is not "unproductive of fruit, though at preſent we cannot ſpeak "much of great awakenings, Among the Indians at Hoop "on the Corentyn, of whom now above 300 live with our "Brethren, there has been a conſiderable revival, and it "appears as if our Savior would receive the reward for the "travail of his ſoul in a more abundant meaſure from "amongſt that nation, than was at firſt expected."

3. From the *Cape of Good Hope*, letters dated May 20th, 1797, inform us, that our Brethren and their Hottentot congregation at Bavian's Kloof enjoy reſt and peace, and that God cauſes his work to flouriſh, and to be reſpected by all. The congregation had encreaſed to 112 perſons, and ſome hundred Hottentots come to hear the Goſpel. At the cloſe of 1796, there were 93 boys and 80 girls in the ſchools.

4. The lateſt accounts from *Greenland*, are dated in June 1797, and are very ſatisfactory. Some heathen have been baptized, and the congregations at Lichtenfels, New Herrnhut, and Lichtenau, have enjoyed the preſence and peace of our Savior, throughout the preceding year.

Letters received by the Brethren's Society for the Furtherance of the Goſpel, from the Miſſions on the Coaſt of Labrador.

I.

From OKKAK, *dated Auguſt 9th, 1796.*

Dear Brethren,

IT afforded us very great joy to receive your laſt letter of May 23d, by the ſafe arrival of the Harmony in our bay, on the 28th of July in the afternoon. The ſight of the ſhip on her return hither, always fills our hearts with thanks and praiſes to God, who hears our prayers, and himſelf preſerves her from all harm in ſailing to and fro, eſpecially in the preſent dangerous times.

We immediately went on board, and heard from the captain many things which excited us to praiſe the Lord, and ſoothed our fears. For during the whole of laſt year, we could not help having ſome perplexing thoughts, how our dear Brethren and Siſters beyond the ſeas might have fared in theſe times of war, eſpecially in thoſe countries which are near to the ſcene of action.

But to return to your kind letter, we cannot ſufficiently expreſs to you how we were affected and encoraged, when we perceived with what concern of heart you take ſhare in our labors, and in the welfare of the nation which we ſerve. We rejoice greatly that you not only join with us in fervent prayer, that the Lord would bleſs our poor ſtammering teſtimony of his goſpel, and crown it with ſucceſs, but that you feel the ſame gratitude which inſpires our hearts, when

we conſider that a few are given unto us, who receive the goſpel and become partakers of ſalvation in Jeſus, and that you reſolve anew to venture all upon his work, and to perſevere in ſupporting it with all your power. Receive our cordial thanks for having again ſupplied all our wants in the moſt liberal manner, and be aſſured, dear Brethren, that we feel our hearts bound to you in true brotherly love, and in the fellowſhip of our common Savior.

Having entertained the moſt confident hopes that we ſhould receive ſome aſſiſtants from Europe, we confeſs that we felt much ſorrow at our diſappointment, ſuch aſſiſtance being moſt eſſentially neceſſary.

Concerning the many and various proofs of our Savior's love and mercy towards us, and our ſmall Eſquimaux flock during the year paſt, we will give you here a ſhort preliminary account.

As a family, we have often experienced that He is in the midſt of us, and by his preſence comforted our hearts whenever we met in his name, ſo that we have been favored with a continuance of peace, love and harmony, by which our joint labor was rendered pleaſant and eaſy. We pray him that he would preſerve unto us the precious jewel of brotherly love, and cauſe us to grow and encreaſe in it. This and every other bleſſing we enjoy, we acknowledge as proceeding ſolely from his grace, experienced in conſtant looking unto Him, the author and finiſher of our faith, and in the ſprinkling of our hearts in his precious blood. He has frequently cauſed the preaching of the goſpel to be attended with great power, and we have had laſt winter many proofs, that it has been the means of awakening the hearts of the Eſquimaux. We have alſo in general enjoyed a pretty good ſhare of health.

Of other circumſtances we will mention the following:

November 7th, having ſlept for five weeks in our tent in the wood, we finiſhed cutting fire-wood, and returned home. In the following days we ſpoke with every individual of our congregation, all of them having arrived with us, and on the 13th, began the meetings with them according to the uſual winter-regulation. We celebrated this day as the anniverſary of the opening of our chapel, in a ſolemn manner, with a powerful ſenſe that God owns and bleſſes us as his people. Joſeph and his wife Juſtina were re-admitted to the congregation, as were Boas and his wife Ketura, on the following day, to the Lord's Supper. They and the communicant Tabea, who had juſt recovered from a very dangerous illneſs, were partakers with us of the Holy Sacrament, and have proceeded ever ſince in a ſteady and edifying courſe. December 18th, Ruth, Boas' wife, departed this life rejoicing. On the 24th, Tiketok, a married woman, was admitted to the claſs of candidates for baptiſm, and March 28th, Juliana, Kanigak's wife, was re-admitted to the congregation. December 24th, Ogikſuk's infant daughter was baptized and called Magdalene. The Paſſion Week and Eaſter were days of great bleſſing both to us and our Eſquimaux, after which the latter began to diſperſe and go to their hunting places for the remainder of the ſpring. In the beginning of winter we had great pleaſure in perceiving how diligent the Eſquimaux children were at ſchool, in learning to read and ſing; but in ſpring, various illneſſes, and particularly the great accumulation of work of all kinds, being ſo ſhort of hands, cauſed ſome interruption in this part of our ſervice. Our Eſquimaux congregation conſiſted, at the cloſe of 1795, of three communicants, ten baptized adults, three of whom are candidates for the Lord's Supper, three candidates for baptiſm and ten baptized children. In all of 26 perſons. Forty-eight perſons, great and ſmall, lived on our premiſes in

four winter houſes. In general we may ſay of all our baptized, that they proceeded throughout the winter in a pleaſing courſe, and that their declarations and whole behaviour gave us joy. But Solomon, who laſt winter lived here with his family, having ſent his ſecond wife away, declaring that he would return to Jeſus, ſent for her again from Killinek and took her to his houſe on the 17th of July. He ſaid, he knew well that he was doing wrong, and that he would bring ruin upon himſelf by this ſtep, but that he could not help it. Ogikſuk's family, with their three baptized children, removed from hence on the 29th of July laſt to Hopedale to his ſiſter.

As to externals, our people had a plentiful ſupply of proviſions, though it was a cold winter. The Eſquimaux of Uivak, with the help of our people, got ſeveral whales, one in autumn, and in the ſequel eleven, partly found dead and partly caught at ſea. This cauſed a great number of ſledges to paſs to and fro towards the north. But the many ſtrange Eſquimaux, who came to Okkak to barter, were ſeldom ſeen at the chapel, and many of them even ſhowed a rooted averſion to the word of God. A few indeed expreſs a deſire to be converted, but they find many excuſes, why they cannot reſolve juſt now, and are partly ſo entangled in their connexions with the heathen, that their minds are too much diſſipated to take the matter into ſerious conſideration. We know, dear Brethren, that *our* ſtrength avails nothing, and we therefore turn to God our Savior with prayer and ſupplication, that he would deſtroy the power of Satan in this country, and by his good ſpirit inſpire the hearts of the Eſquimaux with attention to his word, that they may learn to know him, and find life and ſalvation in his death and merits. We moſt cordially join in your prayers, that we may all overcome by the blood of the Lamb. May we daily find our higheſt happineſs in the enjoyment of his peace,

peace, that we may poſſeſs the bliſs of his ſaved ones, and rejoice that He has choſen us out of this evil world, made us his children, and honored us to ſerve him in his kingdom, till he ſhall call one of us after the other to ſee him as he is. We covenant anew with you to be his faithful ſervants and handmaids, and remain,

Dear Brethren,

Your very affectionate Brethren and Siſters at Okkak,

Signed GEO. SCHMIDTMAN,
JAMES RHODES,
BENJ. KOHLMEISTER.

II.

From Nain, *dated Auguſt* 26, 1796.

Dear Brethren,

WE received your kind letter on the 5th of Auguſt by two kajaks, ſent from Okkak, together with other letters and accounts, and felt great encouragement and comfort in peruſing them. We thanked and praiſed God our Savior that He has again conducted the Harmony ſafe to our coaſt, eſpecially when we ſaw her come to an anchor in our harbor on the 14th of Auguſt. It is God alone who preſerves her in the midſt of the dangers occaſioned by the preſent dreadful war, ſo that ſhe paſſes to and fro unhurt, for which we feel the moſt fervent gratitude. With her we had the pleaſure to welcome Brother and Siſter Schmidtmans and their infant ſon, who will reſide here for the future. Brother Morhardt will go with a favorable opportunity by boats to Okkak, to ſerve that Miſſion.

We can aſſure you, dear Brethren, that your laſt letter proved a particular refreſhment unto our ſouls, for we not only

only felt how near a ſhare you take in our weal and woe, but experience that you provide for our neceſſities with a chearfulneſs and liberality, which nothing but fervent love could inſpire. We render thanks to our Lord and Savior, and pray him to lay his choiceſt bleſſings upon you, and to give you always an ample ſupply of the means of carrying on the work committed unto you.

We muſt confeſs, that our joy in the return of the ſhip was in ſome degree diminiſhed, when we heard that the aſſiſtance of more Brethren and Siſters, which we had ſo eagerly expected, had again failed; but we can believe that you, dear Brethren, have done all in your power, and were equally ſorry that it was impoſſible to ſend us help. We cry the more fervently unto God, that as you could not, according to your wiſh, ſend more hands to take part in the labor, he would give to us few the needful ſtrength and health to do what is requiſite for his ſervice here. To give you ſome account of ourſelves as a family, we will mention the following particulars. Our Savior has preſerved us in love and peace, and granted us to be of one mind in the proſecution of our labors, and when trying circumſtances intervened, he was our beſt counſellor and helper in all need, leading us into all truth by his Holy Spirit. When we met in his name to read his precious word, to praiſe, or to offer up prayers and interceſſions before Him, he was truly in the midſt of us to bleſs us. His preſence attended our conferences, and we have been more than ever ſtrengthened in our confidence towards him, ſo that we could commit all things into his hands, as the faithful father and ſhepherd of his people. Though conſcious of many wants and imperfections, we can ſay this, that we love our crucified Lord and Savior with all our hearts, and make him the ſum and ſubſtance of all our preaching to the Eſquimaux, for there is no other name given, by which

we

we and they can be ſaved. Notwithſtanding that this precious goſpel of peace is not in general received by the Eſquimaux nation, as it deſerves, yet what the Lord has done, and is now doing in the hearts of ſome, calls for our warmeſt thanks and adoration, and we certainly believe that we ſhall once meet a bleſſed company of redeemed Eſquimaux around the throne of the Lamb, joining in the new ſong, to him that was ſlain, and has redeemed us to God by his blood.

We had in ſpring an agreeable viſit from Brother Haſting from Okkak, who ſpent Eaſter with us, being prevented from returning by bad weather till the 2d of April. On the ſame day Brother Burghardt ſet out for Hopedale, and after an agreeable and uſeful viſit returned to us on the 13th of April.

As to our Eſquimaux congregation we will briefly mention the following, which you will find more at large in our Diaries.

In their meetings the preſence of the Lord has been powerfully perceived, and our weak teſtimony of the Savior's love unto death was not without fruit. We perceive with great pleaſure in ſeveral of our Eſquimaux, that their hunger and thirſt after the word of God is on the encreaſe. We cannot ſpeak of any great awakenings among the heathen, but the mercy and faithfulneſs of our Savior, experienced by our ſmall Eſquimaux congregation during the courſe of laſt winter, was great, and gives us the beſt hopes that many yet will be called to ſalvation out of this dark and ſinful nation. O how do we long for the day of their viſitation, that they may be convinced of their loſt and undone ſtate without a Savior, fall at his feet, ſeek pardon from him, and thus experience the bliſs felt by a poor ſelf-condemned ſinner, when he finds remiſſion of ſins in the blood of Chriſt. We truſt in him, who loved them

unto

unto death, that he will yet ſee of the travail of his ſoul, even in this land, and be ſatisfied.

We have held the ſchools regularly, and the diligence ſhewn both by ſmall and great gave us great ſatisfaction. Some know their little ſchool-book almoſt by heart. We are thankful that our Brethren are willing to permit more books to be printed in the Eſquimaux language, and regret that we cannot ſend any manuſcripts by this opportunity for want of time to reviſe them, for thoſe Brethren, who have the moſt ſkill in the language, have been otherwiſe employed. We can aſſure you, that it is a matter of great concern with us, that we may obtain a true knowledge of the grammar and idiom of the Eſquimaux tongue, and we are endeavoring, if poſſible, to ſend you a tranſlation of the hiſtory of the Paſſion Week and Eaſter, reviſed and ready for the preſs, by the next return of the ſhip.

Since our laſt, two perſons have been admitted to the Lord's Supper, one was re-admitted, one grown perſon baptized, and five added to the candidates for baptiſm. William Tuglawina is continually harraſſed by his heatheniſh acquaintance, who wiſh to ſeduce him, but, by the grace of God, he has remained faithful to the grace beſtowed upon him, and his humble and unreſerved converſation gives the beſt hopes. He is truly a moſt aſtoniſhing inſtance of the power of the cleanſing and healing Blood of Jeſus.* May he with all our Eſquimaux be preſerved in the faith, and be more and more firmly grounded upon Chriſt the rock.

As to externals, both we and the Eſquimaux have experienced the kind care of our heavenly father in a manner never to be forgotten. Laſt autumn the opportunities of catching ſeals upon the thin ice were ſo ſcarce as never be-

* See Vol. I. p. 254.

fore

fore remembered, ſince our Brethren have reſided on the coaſt, and, in all human probability, all means of ſubſiſtence for the winter were taken away. But juſt when famine threatened their deſtruction, and we with them cried aloud to God for help, He ſo directed it, that in a ſhort time two dead whales were found, by which they were delivered from the moſt imminent danger of ſtarving. For this proof of his mercy may they and we always remain thankful.

Now may He ſend the ſhip and company home to you in ſafety, that you may hear how great cauſe we have to bleſs and praiſe his name for the innumerable proofs of his loving kindneſs, experienced by us in the year paſt.

Think on us dear Brethren, and on our ſmall Eſquimaux congregation, when you bring your ſupplications unto the throne of grace. We join with you in one covenant, founded upon the rock of eternal love, and remain your faithful and affectionate Brethren and Siſters ſerving the Miſſion at Nain,

C. F. Burckhardt.
Signed Andrew Lewis Morhardt.
Fred. J. Müller.

III.

From Hopedale, *dated September* 9, 1796.

Dear Brethren,

WE cannot expreſs to you the pleaſure we felt, when we received your laſt letter, dated May 23d, on the 25th of Auguſt, by a poſt kajak. We ſaw with what hearts' concern you take every circumſtance relating to us to heart, and how you rejoice at the mercy our Lord ſhows, both to us and to our Eſquimaux. Who can deſcribe the

power of the Blood of Jeſus, made manifeſt in the hearts of ſuch blind and corrupted heathen, buried in ſin and every ſpecies of abomination. Here we are convinced that our Savior ſhed his blood, even for the worſt of mankind, to ſave them, and make them eternally happy. We experience, in rich meaſure, in the inſtance of the poor Eſquimaux, that Jeſus loves ſinners. Since moſt of our people here have become partakers of the Holy Communion, and learn to know more of their natural depravity and helpleſſneſs, and that they have no power to reſiſt ſin, but by the power proceeding from a crucified Savior, we can obſerve their walk with real ſatisfaction, and rejoice in their ſouls' happineſs. They often declare to us, that there is no pleaſure but in Jeſus, and the contraſt between them and the wild Eſquimaux, who are continually unhappy and unſettled, is truly remarkable. Even in trying circumſtances they fly to the Lord for counſel, comfort, and peace. We have now for theſe two years paſt had cauſe to rejoice over them, for we perceive that they are preſerved from their old ſinful habits and deviations, and cleave with all their heart to our Savior. Both in the public worſhip and in the ſeparate meetings of the baptized and communicants, his preſence is powerfully perceived, and greatly ſtrengthens our hearts.

As a family, our Lord has laid his bleſſing upon us, and directed us in all our ſteps, being with us always. Love and harmony have prevailed among us. We know indeed that we are poor, inſufficient beings, who by day and night need the ſaving and ſupporting grace of our Savior, eſpecially in our labors among the Eſquimaux. May He therefore never leave nor forſake us, but by his grace promote and increaſe his work in this country from year to year. You will ſee by our Diary, that ſome of us have been ailing during laſt winter. Brother Beck has ſtill his old complaint, which is alternately more or leſs troubleſome. Brother

Suen

Suen Anderſon had in November 1795, ſuch pains in his back, that he could hardly walk or move at all. This laſted three weeks, and in ſpring he was attacked by a remarkable and painful ſwelling of the thumb of his left hand, which kept him confined upwards of five weeks, during which he could do very little work; and this, as you may ſuppoſe, put us few to no ſmall embarraſſment. We hoped to have received ſome aſſiſtants from Europe, but we find, and are willing to allow, that the war and conſequent uncommon expences have prevented it. By your letter we learn how gladly our Brethren would have ſent us help, but that they found it impracticable. Siſter Wolf was confined to her bed by illneſs, from the middle of October, 1795, to March 1796, with violent rheumatic pains in her hands and feet. Her hands trembled in ſuch a manner, that ſhe could not hold any thing, and ſhe became a pitiable object. As ſhe could neither cook nor waſh, all that part of the labor fell upon Siſter Beck, who, though ſhe had a bad breaſt, was favored with ſtrength to go cheerfully through her work. Towards the end of July Siſter Wolf had ſo far recovered that ſhe could work again, and is now, thanks to our Savior, well and cheerful, though ſhe feels yet a lameneſs in both her wriſts. Brother Wolf has been well in health, though for ſome time he has ſuffered much from a ſore finger. We were very thankful for his health; for ſince Hopedale exiſts, there never was ſo much work to do, and Eſquimaux are ſeldom to be got, being always out upon their hunting expeditions.

Our gracious heavenly Father has abundantly provided both the Hopedale and Arvertok Eſquimaux with food and raiment, though the winter was very cold. In Arvertok there were two houſes with fifty-four inhabitants. In Hopedale our number was thirty-eight, in all ninety-two.

We have baptized one married couple, being our laſt candidates for baptiſm, and two infants. A widow was admitted as a candidate for baptiſm, and one married Siſter became a partaker of the Lord's Supper. One excluded married pair were re-admitted to the claſs of baptized, and the wife to the Lord's Supper. We have now nine Eſquimaux communicants.

March 27th, we heard by an Eſquimaux from Keppokak, that four Europeans had ſettled there, chiefly with a view to catch foxes, martins, and badgers, and that they had been pretty ſucceſsful. They ſent word to our people and thoſe of Arvertok, that they ſhould have biſcuit, powder, and ſhot, for ſkins and blubber, but only a few men from Arvertok went to them.

In April we had an agreeable fortnight's viſit from Brother Burckhardt. He ſpoke with every individual belonging to our congregation, and rejoiced with us over their internal courſe, and that they grow in the knowledge and love of the Lord. We alſo were greatly encoraged by his viſit.

Our joy was great indeed, when on the 20th of Auguſt, we were informed, that God had again brought the Harmony ſafe to us, and, Auguſt 31ſt, we ſaw her come to an anchor at Hopedale. It is a great favor conferred upon us, that this ſhip is thus preſerved in all dangers from the enemy's ſhips, and the many ſunken rocks on our coaſt: May ſhe be again ſafely conducted to you. We give you our moſt unfeigned thanks for your liberal ſupply of proviſions and every other neceſſary, and are aſſured, that you do it all with a willing heart. The two pigs and potatoes you ſent us this year we received ſafe. You cannot conceive how uſeful pigs are to us, not only on account of the European meal of freſh meat they furniſh, but for their fat, which ſerves for a conſiderable time to dreſs our garden

ſtuff.

ſtuff. May our Lord abundantly bleſs and reward you, for not only we in Labrador, but other Miſſions alſo require your kind care and aſſiſtance.

Receive the moſt cordial ſalutations from each of us, and continue to remember us in your prayers unto the Lord our Savior, that he would further bleſs and lead us and our dear Eſquimaux flock. We often think of you in love, and remain always your faithful and affectionate Brethren and Siſters, ſerving the Miſſion at Hopedale.

Signed JOHN LEWIS BECK,
JOHN CHRISTOPHER WOLF.

Extracts from the laſt Diary received from Brother WIEZ, *Miſſionary among the Free Negroes at* Bambey, *in* South America, *of* 1793 *and* 1794.

AUGUST 30th, the negro *Cornelius*, who had been out a hunting, was brought home very ill. He was yeſterday bitten in the leg by a rattleſnake and ſuffered very great pain, the ſwelling having ſpread beyond the hip. In the following days the poiſon ſpread further, and the offenſive ſmell, occaſioned by its effects upon him, rendered it very unpleaſant to be with him. September 16th, he ſent for me, being in great torment both of body and mind. He ſeized my hand with eagerneſs, and held me faſt; confeſſed that even ſince his baptiſm he had frequently committed ſin, and declared that he now felt forſaken of God, and expected ſoon to be caſt out into everlaſting darkneſs.

His parents, and younger brother, who are baptized, and the former aſſiſtants in the Miſſion, were preſent and exceedingly

ceedingly affected. I encoraged the patient to turn with confidence to Jesus, our compassionate Savior, who has received gifts for men, yea, for the rebellious also. But he seems to refuse comfort, and accused himself before all who visited him without reserve, as a miserable perishing sinner, adding, that the Lord could not now receive him, as he had behaved too bad.

On the 18th, he again sent for me, and was in the same state of despondency. He entreated me and all the negroes present to pray for him, that he might receive mercy; which we did, kneeling around his bed, and he himself prayed most fervently and incessantly. When I visited him the day following, he received me with joy, and testified that he had obtained forgiveness of his sins, and felt the peace of God in his heart; and that he now greatly desired soon to depart and to be with Christ. He then addressed the company present to the following effect: "Ah, my friends, abide in Jesus; give him your whole heart; do not turn again to the ways of sin; look at me and consider how things have gone with me! I am a great sinner, but I have obtained mercy and pardon! yea, most assuredly, every thing has been forgiven me; I have obtained mercy! Ah! join me to praise and thank our Savior!" On the 26th, he departed this life rejoicing, and a large company attended his funeral.

This man was eldest son of our assistant Andrew, and was under strong convictions when a boy. The best hopes were entertained of his prosperity, and in 1784, he was admitted to the class of the candidates for baptism. However he departed from the path of truth, and got entangled in the snares of sin. God then made use of various extraordinary means to bring him to reflection. As he was fishing in the Sarameca, he was stung by a poisonous fish, and it was with difficulty that his life was preserved. For some time

time he ſhowed ſigns of repentance, which however, were not laſting. Some time after he was attacked and bit by a wild boar, and again lay dangerouſly ill. He then confeſſed it to be a chaſtiſement for his unfaithfulneſs, and ſeemed willing to forſake his heatheniſh connexions, and turn with his whole heart to the Lord. But, alas! by degrees all his good reſolutions again vaniſhed away. Laſt year, as he was hunting in the woods, a tyger ſprang upon him, and tore him in a ſhocking manner. However, to our great aſtoniſhment, he recovered. He now was brought to more ſolid reflection, and expreſſed a great deſire to be truly converted. January 6th, he was baptized, and for a ſhort time appeared to be ſeriouſly awakened. Yet he did not remain faithful to the grace received, but ſeemed gradually falling into his former habits. When therefore the above-mentioned accident happened, he immediately cried out: "This is of God, and a juſt judgment, which will coſt me my life." His departure and the circumſtances attending it, made a deep impreſſion upon the minds of the negroes, eſpecially of the young people, and on the ſame day, an old companion of Cornelius, who had alſo been excluded on account of his bad conduct, came and entreated me to take him again under our care.

December 17th, a peculiar circumſtance occurred here with an old heatheniſh negro, called *Panſa*. He belonged to the Okamiſh tribe of free negroes, inhabiting the banks of the Moravina, and was accuſed of being a mixer of poiſon, for which he was to have been burnt alive. He therefore fled, and came into theſe parts, when his fears operated ſo ſtrongly upon him, that he grew raving mad, and ran to and fro in the neighborhood of our ſettlement by day and night, till at laſt he was found dead, about an hundred paces from our houſe. A report prevailing here, that *Panſa* had vowed to the god of the Okamiſh negroes, that

he

he would not quit his own country, the heathen now believed, that that god in great wrath had followed him hither and killed him for not performing his vow. They were therefore exceedingly frightened, and not one of them would touch the corpſe to bury it. Many women and children fled into the woods to hide themſelves for a ſeaſon from this angry god. At length, a conjurer undertook to appeaſe the angry god for the proper fees, and as the people believed in his ſkill, they ceaſed to fly. The deceaſed had a good houſe, well built and furniſhed after the manner of the negroes, which was pulled down, and as no one durſt venture to touch any thing belonging to him, the conjurer got well paid.

In the beginning of January 1794, I felt very unwell, and on the 19th, was obliged to take to my bed. On the ſame day, two negroe Brethren, who are both aſſiſtants, viſited me. They ſat ſtill for ſome time and wept, for they were afraid that I ſhould not recover. They knew, that of late I had often expreſſed much concern of mind about ſeveral inconſiſtencies in the conduct of ſome of our people, and that I was not quite ſatisfied with the aſſiſtants. At laſt they began to ſpeak with great humility and contrition about the ſtate of their own hearts, and begged that I would not pray the Lord to take me hence; for though they well knew that my life was rendered heavy among them, yet they could not live without the word of God, and without the care of the Miſſionaries, ſhould ſoon relapſe into their former evil ways. It pleaſed the Lord to reſtore me, ſo that on the 26th, I began again to keep the daily meetings, though in great weakneſs. The negroes had improved the intermediate time, when the church could not be uſed, to repair the floor, that is, they dug it up, and covered it with new lime, by which operation a number of noxious inſects are deſtroyed for a time, which breed in the fiſſures of the old clay, ſuch as forty-legs, ſcorpions, &c.

During

During the laſt week of February, the village was all in an uproar, the heathen being employed in making a new ſet of idols; on which occaſion there is no end of drumming, dancing, and ſhooting. Notwithſtanding all this noiſe, the peace of God was felt amongſt us in all our meetings, and we prayed fervently, that the time might ſoon come, when theſe poor blind and idolatrous people ſhall receive and believe the goſpel of our Savior.

On the 24th of March, I went into the woods to ſeek Tonka-beans. The trees on which they grow are very high, much reſembling the fir trees in Europe in appearance, and now, according to the report of the negroes, the branches were full of fruit. The common deſtructive cuſtom of the country to cut down the trees for their fruit cannot be practiſed with them, for the wood is inconceivably hard. It is alſo unfit for building, being apt to rot ſoon. I found a great number of theſe trees not far from our ſettlement, and picked up a good many beans off the ground. In the following days I went frequently into the woods for the ſame purpoſe, for by the ſale of theſe beans at Paramaribo, we are enabled to earn ſomething towards the ſupport of the Miſſion. In one of theſe walks I met with a ſingular inſtance of God's preſerving care. Mr. Specht, a gentleman belonging to the poſt, was with me, and as we were walking along, we diſcovered a large ſerpent lying at our feet. Mr. Specht immediately pointed his gun towards it, but finding he had loſt the flint, he retreated; when in an inſtant the ſerpent reared itſelf up and made towards us. Having a ſharp billet in my hand, I went to meet it, and was ſo fortunate as to cut it down and kill it. I then tied a ſlender twig round its neck and dragged it home, in order to enquire of the negroes, what kind of ſerpent it was. They expreſſed the greateſt aſtoniſhment at my eſcape, ſaid it was of the moſt venomous kind, and that its

bite was certain death. It was about ſeven feet long, as thick as a man's arm, and of an aſh grey color.

The celebration of the Paſſion Week and Eaſter was attended with much bleſſing. Several of our people declared, that the hiſtory of our Savior's ſufferings appeared to them as new as if they had never heard it before, and they found more than ever, that nothing could ſave them but his precious blood, ſhed for the remiſſion of their ſins. In one inſtance particularly, the great change wrought in them is apparent. Whereas a heathen negro dreads the idea of death ſo much, that he would not on any account approach the grave of a deceaſed friend, our people meet with pleaſure on Eaſter-Sunday morning, according to the cuſtom of the Brethren's Church, in the burying ground to pray the Eaſter morning Litany, and declare that they feel comfort in conſidering that they ſhall alſo once reſt with their Brethren in the grave, till the Lord ſhall call them again by the power of his reſurrection. On Eaſter-Monday we had a meeting with all the baptized and candidates for baptiſm, at which a lively converſation took place. When a wiſh was expreſſed by ſome, that more of their countrymen might be converted, John Arabini obſerved, that eſpecially the heathen women were exceſſively hardened in idolatry and other abominations, and wiſhed that the baptized women might in all things give them a better example, by forſaking even the ſlighteſt remnant of ſuperſtition. Afterwards I addreſſed them altogether, and declared, that I firmly believed, that our Savior had thoughts of peace over this nation. He had now permitted the goſpel to be preached here for a great number of years. Many a Miſſionary had ventured his life in this ſervice, and the word ſown had been watered with innumerable tears. Nor can we deny that our Savior has gathered a ſmall flock in this wilderneſs, who may be called living members of the Body of Chriſt.

Yet

Yet there were ſome things amongſt them, about which we could not be quite ſatisfied. Old prejudices ought not to prevail, and ſuperſtition of every kind was a diſgrace to children of God. From theſe things, as from all ſin, the Blood of Jeſus alone can cleanſe us. We then kneeled down and prayed the Lord not to be weary, faithfully to keep and lead this poor, ſmall congregation, which he has purchaſed with his own moſt precious Blood, as he has done hitherto; and not to let any foul here preſent have any reſt, till he has obtained his whole aim with it.

May the 5th, the free negroe, *Primo*, a candidate for baptiſm, and another young man of Grang Adama's people* came hither from the high country to viſit us, and we had much uſeful converſation with them. They brought us cordial ſalutations from our two baptized, and our other acquaintances in their country, and related that they now and then met to pray in fellowſhip and to encourage each other. Several circumſtances have rendered it impoſſible for me to viſit them before Eaſter, and now the long rainy ſeaſon ſets in, when it is quite impracticable. Our viſitors ſpent one Sunday with us.

In June the rivers overflowed their banks, and much illneſs was occaſioned by the dampneſs of the ſeaſon. However the Lord preſerved me in tolerable health, for which and for all his loving kindneſs towards me, may I ever remain, thankfully devoted unto him and his ſervice.

J. Wiez.

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* See Vol. I. p. 235.

Diary of the Brethren's Miſſionaries at Bavian's Kloof, *near the* Cape *of* Good Hope, *from the* 23*d of June, to the* 10*th of September,* 1796.

JUNE 25th, early, Brother Schwinn ſet out for the poſt to buy flour, but found it very ſcarce. We intended to have ſent our Diaries and letters to Europe by an opportunity to the Cape Town, but the rivers were ſo ſwollen that we were obliged to commit them to a perſon, who ſaid he ſhould go thither on the 27th; for having heard that a great number of ſhips had arrived, we ſuppoſed that ſome would ſoon ſail for Europe.* To-day we had a bleſſed participation of the Lord's Supper.

On the 28th, ſix Hottentots arrived here from the Cape Town, having obtained a fortnight's furlough to viſit their families. They told us, that the General had expreſſed a wiſh that more Hottentots would come to the Cape Town, and that if he could get a thouſand, there would not be one too many. They alſo reported, that a major with three hundred men was to have come into theſe parts, and to have marched further up the country, but accounts having been received, that the French were expected at the Cape, this meaſure had been poſtponed.

July 5th, we ſpoke with all the candidates for baptiſm, and could rejoice over moſt of them. Some indeed are ſtill deficient in ſpiritual life, and we were obliged to exclude one woman, whoſe conduct had been deceitful. On the 8th we received a letter from the Landdroſt of Stellen-

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* The Diaries, &c. here mentioned, appear to have been miſlaid or loſt.

boſch, encloſing one from Major General Craig, in which he mentions, that the old Privy Counſellor C. had complained that the cattle belonging to the Hottentots of Bavian's Kloof treſpaſſed upon his land. Mr. C. had offered to give a piece of land, twenty minutes (about an Engliſh mile) in breadth, to the Hottentots for paſture, and then to encloſe the remainder with a ſtone fence. The General approved of his propoſal, and added, that all cattle found treſpaſſing beyond the fence ſhould be ſeized and ſold. He alſo made mention of us, and deſires the Landdroſt to admoniſh us to exhort our people in the moſt ſerious manner, to prevent their cattle from going upon ſtrange ground, and to behave in all reſpects well to their neighbors: that if they behaved well, they ſhould always find him ready to help and protect them, but if ill, they muſt expect juſtice to take its courſe. Indeed we cannot do more than we have done already, for we repeat our admonitions inceſſantly. However we informed them again this evening of the contents of the General's letter, and gave them an earneſt exhortation to obey his orders faithfully and willingly.

Nevertheleſs we cannot help remarking, that this order ſurprized us not a little, for not long ago the Landdroſt declared, that the land in this neighborhood was not to be diſpoſed of for farms, and that all Mr. C. could do, was to make a garden, defended by a proper fence to keep out the cattle. The preſent contrivance is artful indeed, and while Mr. C. appears to be a friend to the Hottentots by giving up an Engliſh mile of his land to them for paſture, he in fact ſeizes upon their property. The General therefore having been miſinformed, we reſolved to go to Mr. Wolfram, a ſenſible man and our friend, and aſk his advice, how to proceed in this buſineſs. Mr. Wolfram adviſed us to await the announced viſit of the Landdroſt, and then to ſpeak freely with him, and inform him that we muſt appeal

to

to the General himſelf and acquaint him with the whole affair. Indeed we perceive that we have no other way of counteracting this ſpecies of oppreſſion.

In the evening Peter Dohi, with his and another family, came to us. They ſtaid over night, and ſpent the Sunday with us. Brother Schwin preached upon the Goſpel of the day to an attentive auditory.

The wives of thoſe Hottentots who are at the Cape Town doing duty, begin now to go thither to ſee their huſbands. This diſperſion of our people perplexes us exceedingly, but what can we do? The Lord alone can help us.

On the 11th we received letters from the Cape Town, among other things, the reports concerning an attack of the French upon the Cape was mentioned with much confidence. What we feel under ſuch circumſtances, we cannot deſcribe. On the 12th we had a ſolemn meeting, and our gracious Savior bleſſed and comforted our hearts richly by his preſence. One man and two women were baptized, and called Peter, Rebecca, and Eleonora.

On the 13th two women ſet out for the Cape Town, one of whom went on a viſit to her ſon. This young Hottentot was ſervant to a man who, to prevent him from going to our ſchool, as his parents had done, lamed him. However he recovered ſo as to be able to accompany his cruel maſter to the Cape Town. As ſoon as they arrived, the young man went and offered his ſervices to the Engliſh officers. The maſter complained to the General, and demanded that his ſervant ſhould be ſent back. The General anſwered, "The Hottentots are a free people, if he likes you, he may ſtay with you and we ſhall not keep him, but if he wiſhes to quit your ſervice, he is at liberty to do it." More inſtances of this kind have occurred. The farmers come to town with their Hottentots, and no ſooner have they arrived,

rived, than the latter run to the Engliſh, and leave their old maſters to find their way home again as well as they can.

In the afternoon the inſpector of the warm bath arrived here to aſſiſt us in making a large pair of bellows, which we were much in want of.

On the 17th in the afternoon, fourteen Hottentots, with the Brethren Marſveld and Kuehnel, went on horſeback to hunt a wolf, who had been a miſchievous viſitor here for ſome time. He was ſeen, but not taken. It is neceſſary to be on our guard as to theſe creatures, and we are rather in want of fire-arms, having only three fowling-pieces in the ſettlement.

On the 20th we ſpoke with all the baptized, and found much cauſe to thank the Lord for their growth in his love and knowledge: though the preſent circumſtances tend to create much diſſipation in their minds, their relations being at the Cape Town.

On the 24th, after the evening meeting, we ſpoke with the men, and exhorted them to go to the wood and to get a large tree to lay acroſs the river; the old one being ſo rotten that it is dangerous to croſs. They reſolved accordingly to ſet about it to-morrow. On the 25th, early, they came, twenty in number and begged that one of us would accompany them, or nothing would be done. Brother Kuehnel therefore went with them. The wood is about two hours ride from our place and is free to all. There are large trees enough in it, but it is hardly poſſible to get at any of them, they are ſo jammed in between the rocks, and the men who deſcend into the glens where they grow are in danger of their lives. They muſt let themſelves down by thongs and aſcend in the ſame way. After the tree is felled and the branches cut off, the ſtem muſt be dragged by thongs in a perpendicular direction up the rocks, and then drawn by men up a very ſteep hill, where it is difficult to ſtand upright.

upright. Oxen cannot be put to, till it arrives at the ſummit. We wanted two trees, one to lay acroſs a branch of the river, and a larger for the river itſelf. To-day both were felled, and the ſmaller one had been brought about half way up the hill, when it grew quite dark. The Hottentots now loſt all courage, and deſpaired of ever getting the large one out of the glen. However the next day they repeated the attempt and with the help of twenty oxen brought the trees home. As the water had fallen, the inſpector, who with his daughter had been detained here upwards of a fortnight, returned home.

A Hottentot who came hither from the vineyards near the Cape Town, informed us this evening that twenty-one Engliſh ſhips had arrived in Falſe Bay. We were glad to hear this news, and flattered ourſelves with the hopes that letters and other things might be on board for us.

On the 31ſt, we called to mind that day of ſorrow, when we were baniſhed from our dear people this day twelvemonth. We joined in thanks to the Lord our Redeemer, who ſo graciouſly helped us in the time of need, and ſince that time had cauſed a ſpecial bleſſing to reſt upon our weak teſtimony of His ſufferings and death for ſinners, ſo that many heathen hearts have been gained for Him. At the cloſe of this month we have much reaſon to praiſe Him, that the labor of the Holy Ghoſt is powerful in the hearts of moſt of our people.

Auguſt 2d, a child not quite one year old was baptized in the evening meeting, at the requeſt of both parents, the mother having been lately baptized. The 10th was a day of gladneſs to us, for we received ſeveral letters from Holland, dated in October 1795, and two from Copenhagen, dated April 15th, 1796. By theſe it appears that our Brethren have ſpared no pains to ſend us letters and various neceſſaries of life; but to our great ſorrow and diſappointment,

ment, we have not received one of the articles mentioned. It appears alſo that a parcel of goods for us, have been ſeized by a French privateer. Letters from Copenhagen dated in November and December, 1795, to which our Brethren refer, are alſo miſſing. We read with gratitude, that our dear European congregations remember us in love, and in their prayers before the Lord, ſympathize with us in our preſent troubles and take the moſt cordial ſhare in the work of God among the Hottentots. Brother Treſchow of Copenhagen writes, that our Brethren in London have received an aſſurance that the Britiſh Government is well diſpoſed towards us, and we pray God to bleſs this Government and to incline the hearts of our preſent rulers, to do that which ſhall be moſt advantageous to His cauſe in this country. The accounts we received concerning Zeiſt and Neuwied were moſt intereſting. We praiſed God for having ſo graciouſly protected the former place, and implored his mercy and help for the latter, where the war rages in all its horrors. O that He would reſtore peace and reſt to the nations of the earth, for his infinite mercy and compaſſion's ſake.

On the 11th we were all diligently employed in our garden, this being the proper time for planting. We have hired a good number of Hottentots to aſſiſt us to plant as many fruit trees as we can. Whether we ſhall enjoy their fruits or not, God alone knows. However the peach-trees yield already a moſt uſeful and wholeſome ſupply of food, and we dry and boil them as ſauce during the winter.

On the 13th, we had a ſolemn meeting with the baptized early in the morning, in which we explained to them the circumſtances which have made this day important to the Brethren's Unity. (See Cranz's Hiſtory of the Brethren.) At ten, though we had not expected many hearers, the place was crowded, and after the diſcourſe,

Jacob's daughter was baptized into the death of Jesus, and called Gertrude. In the afternoon we partook of the Lord's Supper with all our Hottentot communicants. On the 14th, a Dutchman called upon us and had much conversation with us about spiritual things, enquiring after the difference between us and the Lutherans or Calvinists. We endeavored to point out the insignificance of forms and opinions, and that Jesus Christ is the only way, the truth and the life. He brought us a letter from Baas Teunis, in which he informs us, that a fleet of men of war had arrived in Saldanha Bay, supposed to be Dutch. Some people in this neighbourhood express great joy that the French are come, and begin already to take liberties, fully expecting to have it all their own way. They have already driven away a family of Hottentots on Serjeant's River, and threaten to come to-morrow, and if they find any cattle on the premises, to shoot it, and beat the Hottentots unmercifully. They use the most shocking expressions to terrify the poor people. As to us, they have said to our Hottentots, "we shall now soon do for these Moravians; since the English have been here, you have been masters, but now that the French are come, we will be masters." Many poor Hottentots on Serjeant's River have been most cruelly beaten by some of these people, and though they receive many promises of protection from the Landdrost, they can get no redress. But lately the English General wrote to Baas Teunis, that he had heard that the farmers proceeded to great violence in inflicting arbitrary punishments on the Hottentots. He demanded to be informed of the first case of this nature, for he should not permit such outrage against common justice. Baas Teunis having charged us to let him know, if any of our people were hurt in this manner, we thought it our duty to give him notice by an express of the above proceedings.

On

On the 17th, in the evening, was the funeral of a baptized child. We had ſent to the mother, who is very poor, and let her know that ſhe need not hire any body to make the grave, and when we ſpoke with three of our baptized men about it, they were immediately willing to join in this act of charity. The brother of the deceaſed child, a boy about four years old, came the next day with his mother to us, wept, and ſaid "he wiſhed to be a child of God, and to go to his ſiſter into the arms of our Savior." Such inſtances of a work of grace in the hearts of the young children occurred frequently about this time. A girl about nine years old came of her own accord to us, and ſaid with many tears: "My heart is melted within me, when I think of what our Savior ſuffered on the croſs for me, poor child! Now I will mind none of the things of this world, but live alone for him." This ſincere deſire to be ſaved and numbered among God's people, appears both in the meetings and at other times, and the grown people even come in companies to ſpeak with us, ſo that ſometimes we are all three engaged with them at once. In the following days we heard all manner of terrifying accounts about the French, who were ſaid to have arrived in Saldanha Bay, and as we heard that a Mr. Nelſon had arrived in our neighborhood from the Cape Town, we reſolved that Brother Kuehnel ſhould go and enquire into the truth of theſe reports. Mr. Nelſon informed him, that the ſhips which had arrived in Saldanha Bay, were nine large Dutch men of war. (Saldanha Bay is two long day's journey from the Cape Town.) The General immediately proceeded with an army of four thouſand men by land, Hottentots included; and fourteen Engliſh men of war went round by ſea. When they arrived, the Dutch Admiral ſurrendered without a ſhot being fired. Thus this diſturbance has been quelled without loſs of blood, for which we are very thankful to God.

The Nationals now expect a French fleet to follow, "and then," say they, "the General will find himself mistaken if he thinks to take them as easily as he has done the Dutch." Brother Kuehnel returned to us with the above-mentioned account, but very poorly in health, having for some time past had a slow fever, which rose to its height on the 27th.

On the 28th, Brother Schwinn was called to see a sick Hottentot woman who was near her end. He found her in a very comfortable state of mind. She said, "I continually meditate upon our Savior, and what he has suffered for my sins upon the Cross, and pray him to grant me remission of all sin in his precious blood." She was asked, "whether she knew where her soul would go to when she died:" she replied, "I shall go as a poor, unworthy, but reconciled sinner to my heavenly Father." This visit gave us more satisfaction, than one made by Brother Marsveld some days ago to a sick man, who had wished to see us. His first demand was for a pint of brandy. That being refused, he asked for a bottle of wine. Brother Marsveld spoke most earnestly to him, beseeching him to consider that he was on the point of death, that either heaven or hell would soon be his portion, and that as Jesus had loved such poor sinners as himself unto death, and called them to repentance and favor, he should quickly fly unto him, for the time was very short." He had lived here some time, but only came twice to the chapel. On the 30th another patient was visited, who was in a happy frame of mind. On being asked, whether he knew what would be his state after death, he exclaimed, "O yes, I shall go to our Savior, for I have prayed him to forgive me all my sins, and I am assured, that he will not cast me out."

On the 31st, we spoke with all the candidates for baptism. They all promised to live unto the Lord alone, and many begged earnestly to be baptized. Some are very deficient

in

in point of real ſpiritual life, but we can rejoice over moſt of them.

September 4th, we baptized two of this number. On the 6th we had again the inexpreſſible ſatisfaction to receive letters from Europe, both from Herrnhut and London. We alſo received the weekly accounts for January and February. As we wiſhed to ſend the carpenter from the Cape home again, (who has been a long while at work for us, and is a ſlave,) and could not find any other opportunity, we reſolved that Brother Schwinn ſhould go with him, buy ſeveral articles for our houſe-keeping, and convey this Diary with our letters, &c. thither, to go with the firſt veſſel bound to England. You will ſee, dear Brethren, that the Lord ſtill carries on his work here, and that the eagerneſs of the Hottentots to hear the word of God is not upon the decline, but rather encreaſes. Our Hottentot congregation conſiſts at preſent of ſeventy-ſix ſouls, whom we recommend, together with ourſelves, to your love and prayers before the throne of grace, and remain, &c. your faithful and affectionate Brethren,

H. MARSVELD.

Signed DAN. SCHWINN.

J. C. KUEHNEL.

N. B. When this preſent number was juſt going to leave the preſs, we receive again, by letters from the Cape of Good Hope, dated January 2d, 1797, the moſt ſatisfactory intelligence of the welfare of our Miſſionaries at Bavians Kloof, together with a Diary of their proceedings to the end of the year 1796, by which it appears, that the earneſt deſire of the Hottentots to hear the Goſpel continues, and many have been brought from darkneſs unto light. The congregation of believing Hottentots aſſembled at Bavians Kloof, conſiſted

ſiſted at the cloſe of 1796, of eighty-three perſons. One hundred and ſeventy-three children of both ſexes attended the ſchools daily. In recounting the memorable events of the year 1796, a circumſtance is mentioned, which deſerves inſertion here, particularly as it ſerves to prove, both to what danger this Miſſion is expoſed, and how mercifully the Lord protects his defenceleſs children by his almighty power, bringing to nought the counſels of the wicked. In February laſt, a ſtorm of much more dangerous appearance than any hitherto experienced, ſeemed to be gathering for the deſtruction of the Miſſion. Some evil-minded people had brought together above an hundred armed men, for the expreſs purpoſe of putting their former reſolutions into execution by one deciſive blow. Their rendezvous was at B. T's houſe, and they had already met, when the Engliſh General, to whom notice had been ſent by the Hottentots, ſent a meſſage to B. T. threatening, that if any ſuch outrage was committed, the perpetrators ſhould not eſcape puniſhment, but that he ſhould treat them with the utmoſt rigor. Finding their deſigns betrayed, and the magiſtrates prepared to defeat them, they quitted their leaders and diſperſed. For this proof of God's mercy, the Miſſionaries expreſs the moſt lively ſenſe of gratitude.

VARIOUS ACCOUNTS.

1. LETTERS received at Bethlehem, in Pennſylvania, dated June 20, 1796, mention the well-being of our Miſſionaries and their Indian congregation, at Fairfield in Canada. The bleſſing of God attends them both in their external and internal affairs. The Indians turn their minds more than formerly to agriculture, and had had a rich harveſt. Yet, though they appear well ſettled where they now are, many of them are willing and ready to go to any other part of the Indian country, whenever a door is opened for the preaching of the goſpel and the ſettling of a chriſtian congregation. Since the Britiſh have ceded the forts of Detroit, &c. to the American States, the communication between this Miſſion and our North American Brethren is again free.

2. It afforded us no ſmall pleaſure to receive ſome account of our Miſſions in South America by way of Philadelphia and Hamburg. They are dated in June and July, 1796. Brother Hans Wied at Paramaribo, writes, that having received no letters from Europe for a long time, they rejoiced the more at the arrival of two packets of letters and diaries, ſent by Brother Meder of Philadelphia, by a Brother going to Surinam on buſineſs. Our Miſſionaries at Paramaribo, Sommelſdyk, Berbice, and Hoop on the Corentyn were all well, and had enjoyed reſt and peace. Nor had they perceived any of the calamitous effects of war, except ſcarcity of proviſions, but in this reſpect alſo, the Lord had helped them ſo graciouſly, that they felt no particular want, and had no cauſe for complaint. He alſo bleſſed the labor of their hands for their needful ſupport.

Brother

Brother Kluge of Hoop happened juſt to be at Berbice, when that colony and Demerary were taken poſſeſſion of by the Engliſh. But he not only received no harm, but the Engliſh officers treated him kindly, as a Miſſionary belonging to the United Brethren, and informed him, that the Miſſionaries ſhould always have a free paſſage to and fro, and tranſact their buſineſs without the leaſt moleſtation.

3. By letters from Antigua, dated in November 1796, we learn that Brother John Frederic Reichel had received a commiſſion to begin the new Miſſion-ſettlement in Old Road Town, which is to be called Grace Bay, and intended to move thither in the beginning of 1797. Brother Tſchirpe of St. John's, had been preſerved in a remarkable manner from drowning. He was returning from viſiting the ſick in the country, and ſtopping with his horſe to drink at a deep pool, the animal ſlipt, and plunged ſuddenly into the water. Providentially a chriſtian negroe belonging to the methodiſt congregation was juſt paſſing by, by whoſe kind and timely aſſiſtance Brother Tſchirpe was brought out of the water.

The hurricane ſeaſon had paſſed over without damage, and God had likewiſe preſerved both that iſland and St. Kitt's from hoſtile invaſion.

4. Letters from the Daniſh Weſt India iſlands of December 13, 1796, mention that ſome of the Miſſionaries had been dangerouſly ill of bad fevers, but by the bleſſing of God, were again reſtored to health. A report prevailing in Europe, that the ſo-called yellow fever had made its appearance in theſe iſlands, is not confirmed by the above-mentioned letter.

CONTINUATION

Of the Diary of the Mission among the Hottentots *at* Bavian's-Kloof.

JANUARY 1st. 1802, The number of our visitors encreased and our church was crowded with hearers of all descriptions. As we had not received the texts appointed for this year, we resolved to make use of those of 1796, till we obtain a copy.

6th. Epiphany; after the forenoon's service one adult and two children were baptized: and late in the evening a Hottentot woman was baptized by Brother Rose on her death bed and called Lydia.

11th. The Brethren Rose and Kuehnel went on business to the Cape-town.

12th. Several baboons came into our garden and did some mischief. They seldom venture so near, since so many people live here, being a timid animal.

13th. The abovementioned Lydia departed this life. Long before her baptism she had declared her hope and trust to be in the all-sufficient merits of our Saviour alone, being sure that He would forgive her sins and cleanse her in His precious blood. This she declared to every one who visited her in her last illness. The night before she departed, she said to one of the baptized who waited upon her, "I shall not sleep to-night, and I beg you not to fall asleep, but to remain in prayer for me till day-light, then you will have no occasion to pray for me any more." And so it really happened; for as the day dawned, her spirit went over into the presence of her Redeemer.

16th. Antoinette, wife of Leberecht Saul, [illegible] life. They lived in great harmony, and edified others by their walk and conversation. She was seized about ten days ago, with violent pain, which we endeavoured as much as we could to relieve by medicines; in the beginning they seemed to take effect, but it pleased God to remove her out of this world. A large company attended her funeral, among whom was a very old man, called Kokkas, who got himself carried in a chair to the burying-ground.

18th. The schools and meetings for instruction for the adults, which had been omitted during the harvest-time, began again. To-day Mr. D. junior came with his wife and children to see us. His father had been here on New-Year's Day, 1801, and was present at all our meetings. On his return he said to his son: "This is the fifth time in my life that I have been at church, thrice at Schwellendam and twice at Bavian's-Kloof, but what I have felt at the latter place I am not able to utter in words. I never closed a year in my whole life as I did there. I charge you to go and attend christian worship, and do not pass by Bavian's-Kloof. If you neglect this, you will never have God's blessing on your affairs."

19th. One of our people experienced a singular preservation of his life. He was ill in bed, and during the night perceived every now and then something stirring under him. At break of day the people found a large yellow serpent working her way through a chink in the wall into the bed, and killed it.

23d. The Brethren Rose and Schwinn returned from Cape-town. Their business had chiefly been to represent the case of our Hottentots to the Governor, General Dundas; some neighboring farmers having siezed upon part of their land. His Excellency received them very kindly,

and

and promised to do what was in his power to redress the grievance. He regretted that his departure was at hand, and that he had been prevented by business from visiting Bavian's-Kloof. He appointed the Brethren to come again in the evening with the Fiscal, Mr. Rhynefeld, who spoke on this occasion very decidedly in behalf of the Mission. He represented "that the Mission at Bavian's-Kloof had existed now ten years; that about 1000 Hottentots lived there, and distinguished themselves by their obedience to the Missionaries and their orderly conduct, so that he had never had any complaints from that quarter. They did not want a Fiscal, (justice of the peace); though in other places, wherever 300 people got together, a justice had enough to do. That in the wellknown period of famine, sickness and mortality, no relief had been granted to the poor Hottentots, but the Missionaries alone had supported the burden, and cared for the poor, sick and famishing people. And the more they deserve well of the cause of humanity, the more unjuft were the encroachments made upon them," &c. At taking leave Brother Rose begged his Excellency, that he would recommend our Mission to the future government, which he declared he would do, not only verbally but by writing.

24th. we had a great many friends here on a visit, so that we could scarcely find room for them.

31st. Having spoken with each of our Communicants with much satisfaction concerning the state of their souls, we had a blessed participation of our Lord's body and blood in the Holy Sacrament.

February 4th, late in the evening we received a letter from the Landdrost of Stellenbosch, who in very friendly terms acquainted us, that he was come by desire of General Dun-

das, to examine into the encroachments made by farmer G. and desired, that some of us would attend the survey.

The Brethren Rose and Kuehnel went accordingly on the 5th. and found the commission to consist of Mr. Barnard, Secretary to the Government, the Landdrost, a Surveyor, and several other gentlemen. (Here follows a particular account of the transaction, by which it appears, that much art was used by the influence of the oppressor to make the whole process unavailing; but by the firmness of the Missionaries, a just statement was at last delivered to Mr. Barnard, who took it with him and made his report accordingly, promising that every thing should be done according to truth and justice.)

12th. Two English officers were present at church and afterward heard the congregation sing a hymn on the passion of our Saviour. They seemed much moved and said; they had never believed any thing like this possible, in a congregation just collected from amongst an heathen nation, and that no one could deny the special favor of God to rest upon our undertaking. At taking leave they very cordially wished us every blessing.

13th. a large company came to see us. One of them was a farmer, Mr. Larow, a member of the German Society, who holds meetings for edification with his Hottentots and slaves. They attended divine service on the 14th., and had so sooner left us, than another company with two English officers arrived and staid over night. Three other English officers called here on the 17th. We were occupied in these days in drying peaches, which is a most necessary article of provision here, and costs much labor in a wet season like the present,

21st. we had the joy to baptize four men, two women and three children into the death of Jesus. Among them was a mother with her child, which was the first time this had happened at Bavian's-Kloof. When she was previously informed of it, her tears more than her words testified of the gratitude of her heart. After the service was ended, they all came to return thanks, and we spoke with them once more, exhorting them to remain faithful to the grace bestowed upon them. One of them was an old man, called Acuwkain, to pronounce whose name the click of the tongue is required. He was born on the banks of the Sontags Revier near Caffraria, but being convinced that he was not in the way to everlasting life, but still under the condemnation of sin, and hearing that the gospel was to be heard at Bavian's-Kloof, he set out with his wife, and, as he said, found here a place, where his poor soul may be cared for: he understands Low-Dutch tolerably well, but cannot speak intelligibly and must employ an interpreter, by whom he sends us messages and declarations, which often surprize us. He told us, that he longed to go to his father in heaven, and had gladly left all, that he might become His child; that he had committed many sins in his youth, but he could believe that God for Jesus' sake would forgive them, &c. A great company were present at the church on this occasion.

23d. the weather became very hot. Though it had appeared at the end of last year as if the caterpillars and ground-fleas had devoured every thing, yet, having enlarged our garden, we had a larger crop of beans than we expected, but cabbages and other plants of that kind will not thrive with us as yet. Perhaps we may succeed better in future.

24th

24th., the mother of one of the last baptized men, came to see us, and thanked us for the baptism of her son Samuel. We represented to her, that she was very old, and knew not how soon it might please God to call her out of this world, that therefore she should well consider, what excuse she would have to make if she did not become acquainted with her Redeemer in this world; for she could not say that she had never heard of the way of salvation through Jesus Christ, as set forth in the word of God taught here. She said nothing, but stood trembling and quaking before us.

In the following days, we spoke with all our communicants. They all expressed an earnest desire after a renewal of their first love, and begged us to remember them often in our prayers. On the 27th. they partook with us of the Holy Sacrament.

At the close of this our report we salute all our dear Brethren and Sisters and friends everywhere, commend ourselves and the congregation committed to our care to their loving remembrance and prayers, and remain,

Your faithul Brethren,

C. L. ROSE,
J. P. KOHRHAMMER.
H. MARSVELD.
I. C. KUEHNEL.
D. SCHWINN.

LETTERS

Received from the Mission Settlements on the Coast of Labrador.

From Hopedale, *dated* August 14th, 1802.

DEAR BRETHREN,

YOUR kind letter of May 24th. last we received August 1st. by the arrival of the brig Resolution. We were greatly surprized and delighted, when, after our evening-meeting, we found, that she had meanwhile arrived and come to an anchor in our bay. All the Brethren hastened on board and thanked the Lord, not only that He had brought the ship and company safe across the ocean, but that we found a fellow-laborer, Brother Samuel Sturman, arrived in her. We soon bade him and captain Fraser welcome in our house, and united in praise to God our Saviour for this repeated proof of His goodness towards us, praying Him to bless Brother Sturman in his new vocation, and to impart unto him, out of the fulness of His grace, every thing he may want, to render his services profitable, and acceptable to God. We also offered up our humble and fervent thanksgivings for the return of peace in Europe, which we have so long wished for. On the 4th. the Brethren Fraser and Sturman gave us very pleasing accounts of our dear friends and acquaintance in Europe, in a meeting of our whole family.

We read with gratitude, with what tender sympathy you express yourselves concerning the heavy trials we met with last year. It is of much importance and a great comfort to us, that we are assured of your prayers for and remembrance of us before our Saviour; for we know that the prayers of those who are accounted righteous, through the merits of Jesus' bloodshedding and death, prevail much before God; and we stand in need of them, both for ourselves as individuals,

viduals, and for our service in the work of God in this country,

We were much concerned to hear, that it had pleased the Lord to take two members of your society from us, by their happy departure to eternal rest; namely, the Brethren Philip Hurlock and Isaac Edmonds. As to the former his great age led us to expect his removal, and he certainly longed to be at home with Christ. We thank the Lord with you for the past labors of this his faithful servant. As to the latter, we had reason to hope that he might have been many years longer an active and useful assistant in the cause of God, as he was not far advanced in years; but we resign them to Him, who does all things well. The memory of these His servants remains blessed among us.

In giving you a short account of the course of our family, we can declare to the praise of our Saviour, that throughout the year past, He has again led us graciously, imparted unto us all the health and strength requisite for the performance of our several duties, blessed us with His presence in our family-meetings, and granted to us to live in peace and brotherly love: and if any thing would disturb that precious bond, He soon gave grace, that all differences, arising from human infirmity were peaceably settled. His cross and death has been the source of all good unto us, and we pray Him to grant us more hungry and thirsty souls, that we may both live in the enjoyment of Him by faith, and by the power of His blood be enabled sucessfully to do the work committed to us.

Concerning the course of our small Esquimaux congregation, you will find a more detailed account in the diary and the minutes enclosed, but we will just mention the following. Among some of our Esquimaux families a particular awakening was observed last winter, and indeed the work

work of the Holy Ghost was evident in the hearts of most of our people. One man and two children were baptized, and seven admitted to the class of candidates for baptism. We rejoice greatly on such occasions, and pray fervently to the Lord, that He may establish their hearts, that they may grow in His love and knowledge, and that we may once have the pleasure to see a man of this nation, who not only exhibits a living example of the power of the grace of God, but may with confidence be employed to testify to his countrymen, from his own experience, what the blood of Jesus can effect in changing and cleansing the heart of a sinner, making him an heir of everlasting life. In general our Esquimaux have been healthy, and supported in their external affairs by God's good providence, though some have also at times suffered by hunger.

The schools of the children were diligently attended and the scholars showed a desire to learn. In some there is no want of capacity; as for instance in the man lately baptized, who not only can read pretty well, but even find the hymns and verses in the hymn-book, when the page and number is given out.

The Europeans in our neighbourhood have not troubled us much. Two Englishmen, who lived a little nearer to us than last year, one of whom paid us a visit, seemed quite tired of spending another winter in this desolate region.

We have both in this business, and especially in the main object of our wishes, the spread of the gospel among the Esquimaux, no other help and trust, than in our Lord and Saviour, who has placed us here. We have the confident hope in Him, that He will not suffer us to remain unfruitful, but hear our fervent supplications in behalf of the poor Esquimaux nation, and cause the hour of their visi-

tation to strike, that the number of thoſe who are the reward for the travail of His soul may be encreased.

We commend ourselves to your continued kind remembrance and prayers, saluting you all, as if named, and remain, in the fellowship of Jesus, your faithful and very affectionate Brethren,

Geo. Schmidtman, I. C. Wolf, F. J. Muller, T. Christensen.

P. S. You may wish to know how far we have advanced in the building of our new storehouse, &c. &c. Immediately after the departure of the ship last year, we put up the frame. We then built a proper shed to preserve our stock of gunpowder; and we have now just finished a saw-mill, from which we expect great help in cutting planks. The weatherboarding of the storehouse has likewise been compleated; but as various changes are to take place, according to directions received, (Brother Schimdtman going to Nain and Brother Wolf to Okkak, and the Brethren Kohlmeister and Martin coming to us); it will occasion some interruption in our usual work, till we are all settled again.

From Nain. *Dated September* 9th., 1802.

Dear Brethren,

THE 8th of *August* was the joyful day, when a post-kajak from Hopedale brought us the agreeable intelligence of the safe arrival of the ship in that place. At the same time we received your letter of May 24th. The assurances of your kindness and brotherly love towards us, and the renewed proofs of your care for us in sending us all we want, fill our hearts with such gratitude, that

that we are not able sufficiently to express in words what we feel on this occasion. But we beg you, dear Brethren, to be assured, that amidst the enjoyment of all the good you bestow upon us, we remember you with the most sincere love, and pray God to reward you abundantly and to grant unto you the choicest spiritual blessings.

We rejoice greatly, that after so long and bloody a war, it has pleased God to give peace unto the earth. May He grant it to be a lasting one. We felt some apprehensions, on hearing that the Cape of Good Hope and Surinam were to be delivered up by the English, lest our Missions in those countries, particularly at the Cape among the Hottentots, should be deprived of that protection they have experienced under the British government. But we trust to the Lord, that He will cause every thing to work together for good, for the promotion of His kingdom on earth.

You will no doubt expect to be informed of the course of our Esquimaux congregation, since our last reports. We compare it to an infirmary, in which patients of all descriptions are to be met with. However we can plainly discover the power of God manifested among our people, and upon the whole, we have had more cause for joy than grief. Whoever is acquainted with the people in their natural and unconverted state, and sees them met together at the church, attentively listening to the word of God, tears flowing down the cheeks of many; or beholds a company of converted Esquimaux surrounding the table of the Lord, and favored to enjoy His holy body and blood sacramentally, under a deep and comfortable sense of His gracious prescence,—must stand astonished at the power of Jesus' love, which is able to melt the hardest hearts, and make them partake of heavenly blessings.

The celebration of the 13th. of *November*, 1801, was attended with great blessing to us and our Esquimaux congregation. We presented ourselves before our Saviour as the chief Shepherd and Bishop of our souls, with thanks and praises to Him for His faithfulness towards us His poor sheep, and fervent prayers that He would continue to lead and feed us. At Christmas also, the important history of our Saviour's incarnation was heard by them with renewed emotion of heart. *January* 6th. we had the joy to baptize a heathen woman into the death of Jesus, and to receive another, baptized in infancy, into the congregation. This was truly a festival day unto us, which the Lord Himself had made. *February* 19th., being the anniversary of the opening of our church, which we celebrated with praise and thanksgiving, a man called Siksigak, mentioned in our former letter as having been a noted sorcerer, and two women, were admitted among the candidates for baptism. We offered up fervent prayers to our Saviour, that He would continue and perfect the good work begun in them. *March* 4th. we had again the joy to baptize a man, whom we called Isaac; and this transaction was distinguished by a most encouraging perception of the presence of God amongst us. During the Passion-Week our Esquimaux came diligently to hear the daily lessons, and the history of our Saviour's sufferings and death. And we have good hopes that several of them have obtained an abiding impression of what He has done and suffered in Gethsemane and on Calvary to redeem us from sin and eternal condemnation. Having spent the Easter holidays with them in joyful contemplation on his glorious ressurrection, we had our usual meeting with them, previous to their departure to their spring-hunting places, and admonished them not to forget what they had enjoyed, but to cleave to the Lord,

whenever

wherever they might be employed in procuring the means of their external support. Soon after Easter they dispersed, commended by us to the grace and protection of God, that none of them may by any means be seduced by sin and fall into the snares of the devil.

They have had a very hard time last winter. The provisions they had in store, as likewise the few seals they caught upon the thin ice, were all spent in the first half of the winter-season; after which, both the land and the ocean were so completely covered with snow and ice, that they could hardly procure any food. Many therefore suffered hunger, and it was very providential, that we had this year a very large supply of dried fish in our store. This however towards the close of the season was nearly consumed, so that we were afraid we could no longer assist them. We wish that they would take more pains in summer, when there are cod-fish in plenty, though at some distance from hence, to gather a sufficient stock for winter-consumption. We encourage them continually, to be more diligent, and hope they will attend better to our advice.

We will now say a few words concerning our own family. As soon as the ship had left us last year, we were busily employed in finishing the building of our new house, that we might move in before winter, and got so fast forward, that we could inhabit it in October. On the 7th. of that month, we had our first solemn meeting in it, praising the Lord for his gracious support and protection during the building, not having met with any harm, but remained healthy and chearfully active in the work. We pray Him to make this house a dwelling of peace, and we can truly say, that He has heard our prayers in this respect. We also repeat our thanks to you, dear Brethren, for having so liberally supplied us with all the materials we wanted.

We

We have done in this business what is was our duty to do, according to our best ability, and did not expect nor deserve the thanks you express in your kind letter. As our sawmill was in a very ruinous condition, and, for these three years past, quite useless, the building of the new house having prevented our repairing it, we are now busy in that work, and hope by next spring to finish and make use of it in cutting the planks we are still in want of.

We have received this year a tolerable supply of fresh meat, partly by purchase from the Esquimaux, and partly by our own exertions, so as not to be confined too much to the use of salt provisions. For this we are truly thankful to our heavenly father, and consider it a great benefit, not only in promoting our health, but in saving the provisions sent out, The winter was pretty severe, with very sharp frost from January to near the end of April. We had some violent storms from the north, lasting three or four days, Fahrenheit's thermometer standing at 26 degrees below 0; and for some days at 30 and more degrees below it.

We have not had any changes at Nain for several years, but we now lose at once, the Brethren and Sisters Burghardts and Martins. who were much beloved by us. Brother and Sister Schmidtman arrived here from Hopedale in the Resolution on Auguſt 29th. to supply the place of the former. And as Brother Burghardt is going to you, we hope we may refer you to him for a more detailed account of our situation and of the occurrences amongst us, as he can do it much better by word of mouth, than we can by letter. We recommend these faithful servants of our Saviour to your love; and heartily wish, that after their long service of eighteen years here in Labrador, they may be truly refreshed in soul and body amongst you in Europe, that we may have the pleasure to see them return to us next year; which would be to us a most welcome event.

To conclude, we commend ourselves and our dear Esquimaux flock to your loving remembrance and prayers. We salute you all beyond the ocean most cordially. May the Lord lift up the light of His countenance upon you and be your everlasting portion. We remain in His love and fellowship,

Your faithful Brethren and Sisters at Nain,

Jacob Nissen, Chr. G. Parchwitz, Suen Andersen, G. Kmoch.

From Okkak, *dated September* 3d., 1802.

Dear Brethren,

WE received your very kind and encouraging letter of May 24th., 1802, on the 13th. of August by the Esquimaux Kapik from Hopedale, for which we return you our best thanks. We rejoiced particularly at the welcome intelligence that peace was reestablished in Europe, and heartily wish that it may be a lasting one. We expected the the new ship to arrive first at Okkak, having some hopes, that an attempt to reconnoitre the more northern coast might have been made this year. But having touched first at Hopedale, we had not the pleasure to see our new fellow laborer, Brother Sturman, whom we however commend in spirit to our Lord and Saviour, that He may bless him, and grant him to be a useful servant in His work among the Esquimaux in Labrador. We join in your wish that the change of ships may turn out advantageous and our agreeable communication remain uninterrupted under that protection of our Lord, which we have hitherto through mercy enjoyed.

As

As to our course, both as a family and a congregation, we have cause to extol the great faithfulness and mercy of our Saviour, who has again preserved us in health, and unassailed by any heavy illness or any kind of danger, granted us to live in brotherly love and peace, and if any thing would disturb it, gave us grace to speak with each other simply and humbly, to confess our faults one to another, forgiving and bearing with each other. We are in ourselves poor, sinful creatures, and often to blame; but whenever we appeared before Him, either in private or as a family, to ask his forgiveness and blessing, or to lay before Him the state of the Mission here, and to complain of our frequent want of faith and confidenee, when we consider the slow progress made by the gospel among this nation, we always found Him near to bless and comfort us, filling our hearts anew with peace and confidence towards Him.

To our feeble testimony of His love to sinners in preaching the word of His cross to the Esquimaux He granted a particular blessing. Our congregation consisted at the close of 1801 of seven communicants, five candidates for the communion, four baptized adults (not yet communicants), nine baptized children, and eight candidates for baptism. In all thirty-three. To these, and particularly to the communicants, our Saviour has approved himself as the good Shepherd, and imparted His help to each according to their several wants, granting them also to encrease in faith and love towards himself. We have experienced peculiar blessings on all solemn occasions; at the enjoyment of the Lord's Supper, at festival seasons, in the meetings of the baptized and candidates, and in the schools for the children. Though the latter are rather slow in learning, their love for it gives us pleasure, and encourages us to hope the best. The main hindrance to their retaining better what they have heard

heard and learnt, is the roving life of the Esquimaux, which being necessary for providing their maintenance, we cannot prevent. But our Saviour is so gracious, that He always awakens them anew; which gives us courage and excites us to diligence and patience, and to constant prayer in their behalf. The heathen living hereabouts, as well as those who come from the north to barter, always contrive, if possible, to avoid coming to church, and if they even enter it by invitation, they seem, alas, to pay little attention to the word. But we seek to improve other opportunities, to proclaim the death and sufferings of our Saviour to them, and the blessings thereby procured for us.

Nov. 16th. we had our first meeting, according to the winter regulation, with those belonging to our congregation, when we delivered your salutations. They expressed their thanks for your love, and desired us to write to you, that it was their whole hearts' desire, to know and love Jesus better. They also beg you to continue to remember them in prayer.

Dec. 18th. three persons were added to the candidates for baptism. The Christmas holidays were celebrated in a spirit of joy and thanksgiving.

January 6th., 1802, was a day of much blessing for the whole congregation. One woman was baptized and called Amelia, and a youth admitted to the class of the candidates. *January* 9th. Sister Kohlmeister was delivered of a daughter, called Henrietta Elisabeth in baptism. Brother and Sister Kohlmeister went on the 18th. of August with their three children to Nain, from whence they will go in company of Brother Martin and his wife to reside at Hopedale. Their son Lewis will go with Brother Burghardt to Europe for his education. Brother Kohlmeister served twelve years in this Mission with great faithfulness.

Before Easter most of our Esquimaux went as usual to hunt raindeer, and were pretty successful. The few remaining, as likewise some from Kivalek, attended diligently the daily lessons in the Passion-Week, not without blessing. Before our people left us, we read tot hem the history of our Lord's sufferings, death and resurrection. But it did not seem to be attended with the same solemnity, as in the Passion-Week; we shall therefore appoint the celebration of that season for them at some other convenient period, before their minds are taken up with plans for the raindeer-hunt.

Last winter was uncommonly severe and stormy; and the Esquimaux both here and in other places suffered hunger, having been unsuccessful in getting whales and seals in autumn and winter, and neglected the laying by a store of cod-fish. They then came and demanded assistance from us, which we did not refuse, as long as we had any thing to give. But some of our baptized went out of impatience to Saeglek, being invited by the heathen there to eat with them, and to procure some victuals for their families. The ice being good, we had many visitors from the north, especially as they had caught several whales and many seals at Saeglek and Nachvak. One family have left us and now live with their heathen relations. Two heathen have moved hither, John of Hopedale with his family, who had been there excluded, came to live here, confessed their transgressions and begged for readmission, which we have promised to consider of. A baptized woman from Nain, who had left the congregation and was roving about in this neighbourhood with her heathen relations, came nearer to us, was visited on her death-bed by the Missionaries, and exhorted to turn with all her sins and misery to Jesus Christ her Saviour. She departed this life, calling on the name of the Lord and pleading his mercy.

August 23d. an old communicant Sister, called Tabea, departed this life here rejoicing, after a short illness, during which the state of her heart and her declarations were truly edifying. An unbaptized child likewise departed on our land. Thus our dear Brethren have a summary of what has passed here since the date of our last letter. For further accounts we refer you to our diary. We entreat you to continue to offer up your prayers in behalf of this Mission, that the Lord would dispose the hearts of the poor heathen Esquimaux to accept of that salvation, which has now been offered unto them for so many years. He will hear our joint prayers and grant us still to rejoice in beholding the works of His power and love.

We have always remained in a confidential correspondence with our dear Brother Burghardt. We recommend him and his wife to your particular kind attention and love, as they are now going to you with the child Lewis Kohlmeister. May they be truly refreshed in their visit to the European congregations, after their long and faithful services, for which we love and reverence them.

The building of the shed, approved of by you, we hope to finish next summer. We have prepared the materials and made the shingles necessary for it, but were too busy this season to go farther. For all the necessaries of life and other articles you have again kindly supplied us with, we return you our most cordial thanks, and pray the Lord to bless you and all our dear friends who take share in promoting the cause of God in the world, with an everlasting reward of grace.

We have experienced some disturbance by the settling of two Englishmen in our neighborhood, who endeavoured to draw the Esquimaux to their place to barter. We fear the consequences of such intrusion to the morals of the Esqui-

maux, but as we have no power to prevent it altogether, we leave the matter to the Lord, our Preserver. They arrived from the south on October 4th. with an Esquimaux family in a fishing sloop, built a hut in the wood and set traps to catch foxes. The place they chose is about five miles from Okkak, and lies within our territory, as marked by the stones. *October* 5th, we wrote to request them to call upon us, that we might speak with them concerning their intentions of settling so near us. They promised to come as soon as they should have finished their dwelling. They said they were not come to disturb us in our laudable undertaking to convert the natives, but only to catch foxes and other creatures. *January* 1st. one them came to us, with whom we spoke, and desired him and his companions in future to pay more regard to our boundary. The other had been some years ago at Nukasusuktok, where he spent the winter and also visited our Brethren at Nain. This man had an Esqimaux woman and her brother in his company, from whom they had gained good information respecting the whole coast and the dwellings of the Esquimaux farther north, of which they delivered a sort of map to Brother Kohlmeister. They meant to have gone farther north to Nachvak, but were prevented by the quantity of ice. They quitted these parts again for the south on June 25th., not very well satisfied with their success. May the Lord prevent all harm which may arise to the Mission from this circumstance.

We took a sympathing share in the loss sustained by the Society, by the departure of our two dear Brethren Philip Hurlock and Isaac Edmonds, who always took such pleasure in serving the Missionaries passing through London. They are now at home with the Lord and will receive from Him, through grace, the reward He has promised to His servants.

In

In the transactions of the synod last year we felt ourselves much interested and are thankful that the Mission in Labrador was also an object of their deliberations. We have received with much pleasure the accounts from the synod. The Periodical Accounts of the Missions, are an important present to us, and we generally receive intelligence from our other Missions through them, much earlier than by the MSS. accounts sent to us. The *Resolution* arrived safe on September 22d.

We recommend ourselves and the small flock of Esquimaux gathered together here at Okkak to the remembrance and prayers of all our dear Brethren and Sisters and friends to the Missions everywhere. May He bless you and us, with His peace and presence till we are called to meet Him above. In His fellowship and love we remain ever,

Your very affectionate and faithful Brethren and Sisters, serving the Mission at Okkak,

Signed

A. L. Morhardt, H. Schmidt, I. S. Meisner, J. Hasting.

Extract of a Letter *from Brother* H. Tschirpe, *Missionary at* St. John's *in* Antigua, *to the Secretary of the Society, dated* July 23d., 1802.

WITHOUT any farther preface, I am going to give you a short account of the loss this Mission has sustained by the happy departure of our late Brother Luke Turner. (See page 93).

On

On the 11th. of *January*, he was diligently engaged in visiting the sick and in other official duties. In the evening of the 12th., he delivered a discourse to the class of new people with uncommon unction and chearfulness, which made a deep impression upon all present. His wife asked him afterwards, what made him speak so loud and so long? His answer was "There were so many good people present; this encouraged me." On the 13th., he was attacked by symptoms of a malignant fever, which required the immediate assistance of several physicians, who are our friends. His disorder continued in the following days till the 17th., when he was so ill, that the doctor ordered a new course of medicines. As they seemed to operate favorably, we conceived hopes, that this useful servant of Christ would yet be spared unto us.

However on the 18th., he grew worse, notwithstanding the most attentive exertions of the medical people were applied. Messages were therefore sent to the other two settlements, to give our fellow laborers notice of the dangerous state Brother Turner was in. On the morning following, Brother Adolph from Gracebay and Brother Ganson from Gracehill came to visit him. After dinner I had a confidential conversation with him. He said: "It is not yet clear to me, that I shall depart this life by this illness, but I wish, that our Saviour may cause you all to experience the same strong sensation of comfort which I feel, that He will receive me to Himself as a reconciled sinner, redeemed by His blood, that, when I am gone, you may know assuredly, that I am with Him for ever. I have nothing more particular to say: It is hard to part with such friends. May the Lord comfort my dear wife, you and your children and every one of you." He then asked: "Pray what do the doctors say?" I answered—"that

you

you are in a very dangerous situation, unless a change soon takes place." It is well," he replied, " but it is not yet clear to me." On the 20th. however, he had altered much, and it seemed certain to us, that he would not remain long with us. His wife asked him, whether he thought he should soon depart and be with our Saviour ? He answered; " The Lord's will be done," then lifting up his hands he turned to me as if to speak to me, but forgot what he had to say. His recollection now began to fail. In the afternoon he very devoutly attended to some hymns sung at his bedside Towards the evening a physician called : After contemplating him some time, he addressed me thus :

" For these many months, Sir, we have not lost one white patient. However your friend is best prepared for it, though he cannot speak. His verycountenance shows the peace of his heart and the rest of his soul. He will be rewarded in heaven. Look at his christian composure: his end will be as his life, easy and mild. I pity you, that you should lose a man of such a character." The tears then stole down his cheeks, and he went away.

At eight o'clock, all of us, with several negroes, assembled around his bed, and, after singing a few verses, we knelt down and thanked our Saviour for the labors of this His faithful servant amongst us, which we, alas, had enjoyed but too short a time, commended his departing spirit into His hands, and prayed Him to bless and comfort his poor wife in this great affliction." He lifted up his eyes and kept them in that position, till shortly before nine o'clock, when his soul took flight.

On the 21st. in the evening, we met to the interment of he remains of this our beloved fellow-laborer. Several white people and a considerable number of negroes attended the funeral. I took my text from Galatians ii. 20. " *I live, yet not I, but Christ liveth in me, and the life which I now live*

live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." This was the true character of our late Brother.

He was born February 22, 1756, at Ealand in Yorkshire, and in his thirteenth year became an inhabitant of Fulnec. In process of time, he was appointed to various services in that congregation. As an assistant in the school, he distinguished himself by a degree of attention, diligence and faithfulness, peculiar to himself. He afterwards was called to serve the congregations at Fairfield near Manchester, and Okbrook near Derby. In June 1791, he was ordained a deacon of the Brethren's church by our late venerable Brother George Traneker. In November 1799, he arrived with us in Antigua, after a perilous voyage. We soon found him to be a true and genuine child of God, whose heart and soul cleaved unto our Saviour. The negroe-congregation loved and valued him highly. His discourses to them were plain, evangelical and full of spirit, directing all poor sinners of every description to come to Jesus, and to Him alone, for pardon and deliverance from the power and curse of sin. If he discovered any offence in the congregation, or perceived that some turned again from the Lord and followed the ways of iniquity, (of which, in so large a congregation, we have, alas, some instances,) his sorrow was very great. His patience and forbearance with the weak and faulty was a pattern to us all, and his general behaviour pleasing and obliging. He thought humbly of himself and knew his own weaknesses, but his strength was in his God and Saviour, with whom he lived in close communion. If he found himself in any degree unequal to the duties of his station, he felt uneasy, and wished always to be able to assist in every thing, but his health was on the decline and would not admit of much exertion. What he could do, he did

did gladly and with his whole heart. He loved and sought to keep peace with all mankind, and was scrupulously attentive to avoid every thing in his own conduct, by which it might be in the least interrupted. In short, we have lost in him a brother, a friend, a faithful, serious well-prepared and well-instructed laborer in the Lord's vineyard. Our prayer is, that the Lord would only grant his place to be supplied by a man, for whom we may thank Him with the same fervency, which we feel when we consider the service of this our departed brother.

During the funeral discourse, a general emotion was felt, and most of the hearers were obliged to give full vent to their tears. The corpse was borne by six negroe assistants, and accompanied in deep silence to the grave, where the usual Liturgy was prayed. He now beholds Him face to face, whom here, though he saw Him not, he loved, and rejoiced in Him with joy unspeakable.

Nothing was left undone for our dear Brother's recovery, but the Lord had prepared him for life eternal, and we are resigned to His divine will.

On the 17th. during Brother Turner's illness, we had a remarkably blessed prayer-day, nine men and fourteen women were added to the candidates for baptism, and nine men and twelve women were baptized. I have now served this mission ten years, and have nothing to say in behalf of myself, but that the pardon and peace of my Saviour is my only comfort. But when I consider what He has done during this period, I sink astonished and ashamed at His feet. To Him be all the glory! Amen!

I remain ever, Your affectionate Brother,

Henry Christian Tschirpe.

Extract of a Letter from Brother C. F. Gregor, *Minister of the Congregation of the Brethren at* Sarepta, *on the* Wolga, *near* Astracan, *to the Secretary of the Society; dated* July 16th., 1802.

"YOU and other friends to the Missionary Societies in Great Britain will be pleased to hear some account of Messrs. Brunton and Paterson, sent into these parts by the worthy Missionary Society at Edinburg. They arrived here on the 8th. instant, with their young African, safe and well, and left us, on the 14th., after a short stay, for Astrachan. We have endeavoured, according to the general recommendation contained in their instructions, and in consequence of your note given them, to show them all the services and good-will in our power; the more gladly, as we highly value the object of their mission and the zeal of their society. We should have been glad to have entertained them longer, but they seemed in haste, and the waggon-drivers they had hired at Moscow insisted on proceeding to Astrachan.

Having never seen a settlement of the Brethren, they took a view of all our particular regulations and arrangements with much attention. As they also expressed their wish to see the Calmucs, and it happened that the Derboet horde had approached within our reach, or rather the retinue and court of their prince *Z*ootschi-Taisky; several of us accompanied them to the camp, and were received by the Taisky with great cordiality. They also wished to visit the Tartars, and as a Tartar village was lately built about six or seven werfts up the Sarpa river, where both unbaptized and such as have been baptized by the Russian priests live together,

together, we gave them an opportunity to visit these people. May the Lord bless them and grant them His help and strength to obtain the aim of their Mission. We shall be glad to render them any service in our power, in keeping up a communication by way of Sarepta with St. Petersburg, &c.

I remain, &c.

Christian Frederick Gregor.

Extract of Letters from North America.

FROM our Missions among the Indians in North America the last letters received mention the following particulars:

1. Shortly after the arrival of Brother Kluge on the Wabash, the Brethren suffered much from want of the necessaries of life, but a large and excellent crop of vegetables afforded them relief. They had chosen an elevated spot for their dwelling, situated between nine populous Indian towns, and occupied their new-built house, October 31st., 1801. At the foot of the hill, they found a copious spring of fine fresh water. The ground in the plain, where they have begun a plantation, is uncommonly fertile. Both Brother Kluge, his wife, and Brother Luckenbach had been ill of a fever, but were recovered. A woman, called *Martha*, formerly baptized by our Missionaries, and an unbaptized woman of the Monsy nation, had moved to them in 1801. Two Delaware families had also desired permission to live with them next winter. Amidst all difficulties, the Missionaries were chearful, full of confidence, and ready to endure all hardships, if but souls were gained for Christ. The love of spirituous liquors, which

of all other hindrances to the spread of the gospel among the Indian nations is the most formidable, is found in that neighborhood in a great degree.

March 30th., 1802, they had the joy to baptize two Indian women, both of whom departed this life soon after, rejoicing in the Lord. Besides the church, their settlement consisted then of ten houses.

The first Chief of the Delaware nation accompanied by a Captain and other Indian Chiefs visited our settlement at Lititz in March last. The two former were the first, who invited the Indian Brethren at Goshen to come and bring teachers with them, to instruct their countrymen on the river Wabash.

2. Brother Zeisberger at *Goshen* on the Muskingum, now eighty years of age, was suddenly seized on October 21st., 1801, with a fainting fit, which caused much apprehension for his life. But by God's mercy he soon recovered.

By letters from him, dated November 12th. and 16th., 1801, we learn, that a malignant fever had been rife at Goshen during the whole of last summer, the paroxyms of which lasted long, and the recovery of the patients was very slow. Both Brother Mortimer and his wife suffered much from its effects. Four heathen Indians had moved to the Brethren at Goshen.

3. Brother Denke of *Fairfield* in Upper Canada paid a visit in the spring of 1801 to the Chippeways and enquired, whether they were willing to hear the gospel and to permit a Missionary to reside among them? He received however no definitive answer, the proposal not having been discussed in the assembly of the Chiefs. Soon after, on the 11th. of July, being at Detroit, he had a conference with nine Chiefs of the Chippeway and Tawa nations, who

are

are nearly allied and have the same language, when the principal chief of the Chippeways, *Nangi*, rose and said: "I will gladly receive you," pointing out at the same time the place, in which Brother Denke should dwell.

A letter dated October 29th. mentions, that all our Brethren at Fairfield were well in health, though lower down the river and at Detroit a malignant fever had carried off a great many people. In October they received a friendly visit from Mr. Elkanah Holmes, sent by the Newyork Missionary Society to the Tuscarora nation. At his desire the christian Indians at Fairfield gave him a letter, exhorting the Tuscarora Indians to receive and believe in the gospel of our Saviour.

January 16th., 1802. Brother Schnall writes, that a new awakening had taken place among our Indians at Fairfield. Brother Denke continues to apply himself diligently to learning the Chippeway language, and in spring intended to pay another visit to that nation. One hundred and fifty believing Indians lived at Fairfield at the close of 1801; since which time, one had been added, viz. *Benjamin*, who was led away as a child of eight years old by the white people, after the massacre of our Indians on the Muskingum in 1782. Several other Indians, who were led away captive at that disatrous period, are still living among the Indians.

4. At Hope near Salem in Wachovia our Brethren have begun to preach regularly to the negroes in their neighborhood. Above forty negroes attended. When Brother Herbst visited Graceham in Maryland, he preached to fifty-six negroes, who had assembled to hear the Gospel. These poor people are chiefly employed in the Iron-founderies. They expressed great thankfulness for the attention shown to them.

VARIOUS

VARIOUS ACCOUNTS.

1. THE latest accounts from Jamaica are of a more promising nature, with respect to the Mission, than those received for some time past. Brother Ellis writes: "*July* 12th. I went to *Union* (a new place,) where I met "the attorney, and according to the promise he had given "me some time ago, the meetings for the negroes were re-"gulated anew. The plan agreed on is, that I am to meet "them one week at seven in the morning, and the next, "at three or four in the afternoon. Accordingly this being "the day (*July* 17th.) I went early in the morning and "after waiting about half an hour there were above 100 "negroes and five white people assembled, to whom I spoke "with much freedom, being encouraged by the attention of "the audience."

Brother Jackson mentions, that at Mesopotamia six adult negroes have been baptized, since his settling there; and that the negroes seem more attentive than ever, in coming to church and requesting instruction from the Missionaries. From the Bogue the same pleasing information gives us hopes, that it may please the Lord to revive His work in Jamaica, and give a blessing to the renewed efforts of our Brethren, and the means adopted by several benevolent proprietors, for the spread of the gospel among the negroes.

2. In Surinam all our Brethren and Sisters employed in the various settlements were well in *February* last. A company of Missionaries, who went in *December* 1801 to supply the places, vacant by the decease of several of those sent in the preceding year, arrived there safe on *February* 1st., after a passage of only thirty-three days from Gravesend. Eighteen adult negroes were baptized at Paramaribo in the year

year 1801. But we are very sorry to add, that Brother John Lewis Wiez, who had served this mission for many years, both at Paramaribo and among the free-negroes at Bambey amidst great difficulties, with exemplary and persevering faithfulness and zeal, being obliged by the bad state of his health to visit Europe, departed this life at Altona, in the fiftieth year of his age, on his return to the West Indies. He seemed to have profited much by the change of air, and other means, and wished to devote the remainder of his health and strength to the service of the Lord among the negroes, towards whom he felt a parental affection. For this purpose he had accepted of a call to Antigua, and was on his passage thither with another Missionary. On his journey from Saxony to Altona he was taken ill, and reached the latter place with difficulty. Perceiving his dissolution approaching, he took an affectionate leave of the Brethren present, and on April 2d. entered into the joy of the Lord.

3. The reports from the Danish West India islands, St. Thomas, St. Croix and St. Jan, of the year 1801, mention that amidst all the difficulties attending the hostile movements in that quarter, the work of God among the negroes had proceeded with much blessing. One hundred ninety-four adult negroes were baptized, and 167 admitted to the Lord's supper in the year 1801, in the different settlements.

4. In St. Kitts, 169 adult negroes were baptized and ninety-nine admitted to the Lord's supper, from Easter 1801, to same period 1802. They much wish to have a third settlement in another part of the island for the convenience of the negroes. The Brethren Schneller and Hofman begin indeed to feel the effects of old age, but exert themselves to the utmost of their power in the service of the Mission.

5. From

5. From Antigua, a letter from Brother James Light to a member of the Society mentions the following: "*February* 17th., 1802. About twelve o'clock at night I was "waked out of a sound sleep by the shock of an earth- "quake, the earth continuing to tremble under us. This "trembling was supposed by the best judges to last about "one minute. In the morning we found the west-and- "north-walls of the church cracked in several places "and stones and mortar lying about on the floor. So se- "vere an earthquake has not been felt here for some years, "nor was this the season, when they are expected. On "some estates, chimnies were thrown down. We were glad, "and thankful to our heavenly Father for His gracious pro- "tection. On the 24th. we had a violent storm, which "did considerable damage to at least thirty sugar-mills "on the island, and some vessels were driven on shore."

6. The latest accounts from Greenland were received by letters from *Lichtenfels* of *June* and *August* 3d., 1802, written by the Brethren Hiegel and Gorke. There has been a long and severe winter in Greenland, by which the poor Greenlanders were in a great degree prevented from gaining the needful sustenance, and suffered much by hunger. A famine must have ensued, unless our Missionaries had come to their assistance with a supply of provisions. But notwithstanding all outward distress, the internal state of the congregation at Lichtenfels was pleasing. The ship destined for Julianenhaab, for the fate of which much anxiety prevailed, arrived safe at last, but on account of the immense quantity of ice, could not get farther than Fredericshaab, from whence the Brethren at *Lichtenau* were not able to fetch any part of the provisions destined for them sooner than in May last.

Extract of the Diary of the Mission at HOOP, *on the River* CORENTYN, *in* SURINAM, *of the Year* 1800.

ON Epiphany, *January* 6th, a child and a youth were baptized by Brother Loesche. In the evening meeting the children sang the anthem "*O sing praises to the Lord*," in a very cheerful manner.

February 28th, we received the affecting intelligence from Paramaribo, that the missionaries sent to our assistance from Europe and North America had arrived, but that two of them, the Brethren Ertel and Metz had already departed this life; Brother Schulz and his wife were destined to serve the Indian mission here, and we immediately took steps to conduct them hither from Paramaribo.

March 3d, Brother Kluge set out with some Indian brethren for that purpose, and on the 24th returned with Brother and Sister Schulz, and Brother Thomas Langballe, whom we received with great joy. Brother Langballe had been commissioned by the missions' conference at Paramaribo, to take a view of the present external and internal state of the Indian mission. They had had a quick passage, and spent only four-and-twenty hours in crossing the sea from the mouth of the river Surinam to the Corentyn; but Brother Schulz was attacked by a fever on the voyage, and arrived here in a state of great weakness. In a few days however he recovered.

On Sunday, *March* 30, the whole Indian Congregation met to bid them welcome. They were informed, that Brother Schulz and his wife had come across the great ocean, out of love to the Indians, to reside amongst them; and that it was a plain proof that God our Saviour had thoughts of peace and love towards them, that he disposed the hearts

of his people to come over and teach them the way of salvation. We therefore most ardently wished, that His gracious purpose might be obtained, and especially, that all the baptized might approve themselves as true children of God. Brother Schulz then delivered salutations from all the Congregations in Europe, and the Elders' Conference of the Unity, and particularly from Brother Liebisch, whom many Indian Brethren are personally acquainted with, (he having been here on a visit); after which, some letters written to the Indians, by Brethren at Herrnhut and Bethlehem, were read to them. They came afterwards to express their joy and gratitude, that the Congregations beyond the great ocean should remember them with so much Love.

April 5th, in the evening, the widow Mary Magdalene sent for us, being near her end. She was quite resigned to the will of the Lord, and expected her dissolution in peace. During her whole illness, she had often declared her great desire to be at home with the Lord forever. She was 44 years old, and was, when a child, baptized in 1756, by Brother Schuman, sen.

The Passion-Week and Easter-holidays were celebrated with much blessing, and the presence of our Saviour and His spirit sensibly felt in the congregation. On Palm Sunday our children sung that anthem "*Hosanna! blessed is He that comes*," with cheerful voices; and, on another occasion, that air, "*Here are we, weak and feeble*," &c.

On Easter-Eve most of our Indians were present at a meeting in the afternoon, when Brother Loesche spoke with them in a familiar and affectionate manner concerning their attendance at the church, and begged them to come to it as often as possible, and also to omit no opportunity of making the gospel known to their countrymen. Some said, that the church at Hoop was too small, and that at Pilgerruh

ruh had been larger. They were told, that it would be easy to enlarge the church; which, indeed, would have been done before now, if we had not intended to begin a new settlement at Aporro.

On Easter-Sunday morning, the congregation went early in procession to the burying-ground, where we prayed the Easter Litany. We had just finished the repairs of this ground, and provided each grave with a broad upright post, upon which the number of the person deceased, answering to that in the church-books, is painted. After the forenoon service, the Indians made a collection among themselves, towards the expences attending the church, which amounted to more than ever before; viz. three pounds and a half of spun cotton, and a florin and a half in cash.

April 15th, early, the missionaries Loesche, Langballe, and Schulz, with nineteen Indians, set out for Aporro, up the river Corentyn, to take a view of the land granted to this mission by government, and to fix upon the most eligible spot for the building of the new mission-settlement. They give the following account of this expedition:

" It is about eight hours row from Hoop to the nearest part of the said piece of land, the river winding in an extraordinary manner, insomuch, that at one place it takes a course directly opposite to the former for a considerable way. It was a very hot day, and but little wind, so that we did not arrive at the Kabuli-creek, being the lower boundary, till two in the afternoon. The Kabuli is a very considerable stream. It being just then ebb-tide, we proceeded very slowly with oars, and about three o'clock landed at Simirrikurru, to give our people some rest. We then took three Indians and penetrated about an English mile into the wood, where we found the land low, and poor in quality. We visited some Indian families living in the wood, who

treated us with fish and cassabi. According to the Indian custom, they placed the food intended for us on the ground, and laid a board near it for us to sit upon. Being much fatigued by the heat, we found the repast very refreshing; but the pepper-sauce, with which the fish was dressed, was so intensely hot, that Brother Schulz, as a new-comer, felt his lips as if scalded by it.

Having again reached our boat, we proceeded along the banks up the river till seven o'clock, when we reached the landing-place near the Aporro-creek. Here a piece of ground has already been cleared and planted. We took up our night's lodging in an old hut, fourteen feet square, having first secured it from falling by some props on the outside.

On the 16th, we penetrated through the wood, from the Aporro to the Apokilli-creek. An Indian went before us with a hatchet to cut a path through the bushes. Here we found the land pretty good, and high enough for dwellings and plantations. At noon we returned to our hut, where our dinner was prepared by an Indian Sister, Salome. In the afternoon we went through the new plantations of Indian corn and benanas, which were so much overgrown with strong weeds, as to render it very troublesome and even dangerous, to walk about among them. The Indian corn being ripe, it was resolved to begin the harvest to morrow.

On the 17th, we went with two Indians in the boat along the banks up to the Kauli-creek, which is the upper boundary of the land granted to the mission. This creek has not as much water as the Kabuli, which forms the lower boundary. Having rowed for twenty minutes up the Kauli, we found the land low, so as to be under water in the rainy season. We spent the afternoon in walking to and fro through the high grounds on the Aporro-creek, and

and our Indians were all day employed in cutting Indian corn.

On the 18th, it rained so much, that we were obliged to remain under shelter till towards evening, when we went in a small canoe to measure the land on the upper banks of the Aporro. Having thus obtained a sufficient acquaintance with the nature of our land between the Kabuli and Kauli-creeks, we fixed upon the high land on the Aporro for a future mission-settlement, and hope that when it is cleared and planted, it will turn out a healthy spot,

On the 19th, we all returned to Hoop, where we arrived in the afternoon, with a considerable cargo of Indian corn.

On the 27th, a council was held with all the inhabitants of Hoop, relating to the new settlement at Aporro, when most of them declared themselves willing to follow the missionaries, as soon as they should move thither.

May 2, Brother Langballe, in the evening meeting, delivered an affectionate farewell-discourse to the Indian congregation; and we white Brethren and Sisters afterwards met to covenant anew to devote ourselves wholly unto the Lord and his service. On the 3d, Brother Langballe set out with Brother Kluge for Paramaribo. The latter afterwards went to North America, and is now employed among the Delawares on the river Wabash.

May 20. Above twenty Caribbs passed through Hoop: they were all painted red and black, had rings in their ears and noses, and were furnished with war-clubs. We were sorry that they resolved to spend the night here. In the evening they made the air resound with their songs, which much resembled the howling of wolves, On the following day, they were followed by another party, who were still more troublesome. begging for every thing they saw.

In the beginning of *June* we spoke with all the unbaptized

tized, individually. Some of the Waraus expressed a wish that the Gospel might be preached in their language also; as they did not understand the Arawack sufficiently.

On the 8th, being the monthly prayer-day, a man and his wife were baptized by Brother Loesche, and called Ferdinand and Appia: it was a solemn transaction, and the presence of God was sensibly felt amongst us. After the service was over, all the Indians, great and small, came to congratulate the new-baptized. On such occasions, it is truly encouraging and edifying to see what the grace of God has effected in the hearts of these people, formerly so dark and wild. In the evening-meeting, a woman, baptized many years ago by the Spaniards, on the river Oronoko, was solemnly received into the congregation. This blessed day was concluded with praise and thanksgiving for all the grace experienced on it; and with fervent prayer, that our Lord and Saviour would preserve us, and this dear Indian flock, in his love, and from all the snares of Satan. We also commended to Him the whole Church of the Brethren, and all His children in christian and heathen countries.

About this time we were pleasantly engaged in reading the letters and accounts from our congregations and missions, sent us by the Brethren at Paramaribo, by the Indians who had attended Brother Langballe. When we read the account of the progress made in some missions, especially among the Hottentots and the negroes in Antigua, &c. we could not but lift up our hearts to the Lord in prayer, that He would also kindle the same fire in this country among the Indians, that they might have the same desire to know their God and Saviour, and especially that He would cause all those who are engrafted into his church by holy baptism, to abide faithful, and to cleave to him, as poor helpless sinners,

sinners, who without him can do nothing. This is often the subject of our prayers, for nothing seems more difficult to an Indian, than to acknowledge himself to be a sinner, who must entirely depend upon the mercy and strength of our Saviour, if he would be preserved from evil.

June 9th, we went with some Indian Brethren to Aporro, and began on the 10th to cut down the wood on the scite of the future settlement. This work was continued diligently on the following days, though the rain made it troublesome. On the 14th, we returned to Hoop, but the Indians staid to the 19th, when they had cleared the whole lot.

Having completed the fence round our burying-ground at Hoop, we undertook thoroughly to repair our boats. To-day one of our Indians brought us a small live crocodile, which he had caught in a ditch behind the houses.

It happened about this time, that much sickness prevailed on the opposite banks of the Corentyn; and as the sorceries practised by the bogayes (or physicians) seemed of no use, three Indians having died in a short time, a great many of the people left this neighbourhood, as they said, to run away from the devil, whom the bogayes had in vain endeavoured to expel, by horrible exorcisms and every species of noise. The poor timid Indians are entirely under the dominion of these wicked and crafty physicians. O that God would in mercy destroy this delusion.

June 22d, Titus went to the opposite shore to attend the funeral of his brother. He found all his friends in great terror, and took that opportunity to represent to them, how ill they cared for their poor souls, when they had so many instances of a man's being unexpectedly called out of this world. He admonished them to make better use of their time,

time, as they had the word of God in their neighbourhood and not to reject the offer of eternal life.

On the day following, an Indian called upon us, who related, that formerly he had often visited our people at Sharon. On being asked, whether he had also heard of the Saviour of the world? he answered, that he had heard of him from the missionaries Quandt and Hollaz, whom he well knew; that he was then going to be baptized, but had suffered the unbelievers to seduce him to leave the congregation. He was told, that there was yet time for him to resolve to give his heart to our Saviour, who desired not his death, but that he should turn and live; that he might hear the gospel here, as well as formerly at Sharon, there being room for him to live here, if he would but come. We exhorted him to consider of it before it was too late; and he promised to attend to our advice.

June 25, Bernhardt's wife, Anna Judith, departed this life happily. He had been lately at Paramaribo, where he was attacked by the small-pox. After his return and recovery, his wife took them, and as they did not rise, she could not survive.

August 24. Brother Schulz delivered his first discourse in the Arawack language, after which he baptized his own infant daughter, born on the 21st, and called her Elizabeth.

In this month we sent an Indian to shoot sea-cows. He got two, but they were too lean, and it is their fat chiefly that makes them valuable. Our Indians shot also several tygers, in their different hunting-places. They relish the flesh of these creatures much. The women were diligent in making mats, and set five additional looms to work. Towards the end of September, the children assisted us to reap our crop of coffee.

About

About this time we were visited by several ladies and gentlemen from Demerary and Berbice, who had been examining the land on the Corentyn, with a view to a plantation. Mr. and Mrs. Frich, from Demerary, were of the company. They had made a voyage in summer to the Danish Weſt India islands, visited our mission-settlements, got acquainted with many of our Brethren, and attended the meetings of the negroes. The whole company were present at our church, and expressed their surprize at the order, stillness, and harmonious singing of the Indian congregation, especially of the children, who sung an anthem at their meeting. They declared it to exceed all their expectation, and that to have been present on this occasion had fully repaid them for all the fatigues of their journey hither. Having taken a view of the whole settlement, and visited many of the Indians in their houses, they proceeded on their voyage to Paramaribo.

From *July* to the end of the year, many of our people departed this life in consequence of the small pox, which prevailed throughout the whole country. Among them was *Michael*, a faithful and active servant of the Congregation, who had been baptized in 1754 by Brother Schuman, sen. He obtained eternal rest on the 21st of *August*, rejoicing in the Lord. At his funeral, Brother Loesche took occasion to address the audience very seriously on the importance of making their calling and election sure, that they also, when called hence, might depart with joy, as our late Brother had done. In *September*, the widow *Sarah*, a servant among the women, and Oct. 5th, *Joseph*, who but lately was appointed successor to Michael, followed him into life eternal. In both instances the small pox would not rise.

In *October*, we lost another faithful assistant, the married

ried woman *Shulamith*. She was baptized at Pilgerhut in 1752, as an adult, and gave us much pleasure by her quiet, steady walk, and exemplary conduct and conversation. She was followed in November by *Mark*. He was our best huntsman, and within a few years had shot in our neighbourhood ten large tygers. We lost also another diligent and useful inhabitant, called *Anna Sophia*, the best weaver of mats at Hoop.

One day our negroe, *Gottfried*, was found making a coffin. The Missionary asked, for whom it was destined. Gottfried answered: "For myself; for as this dangerous disorder, the small pox, prevails still so much, I cannot tell how soon I may be called out of time." The Missionary observing that he had made it very handsome, he replied: "A fine coffin will be of no use to me, if my heart is not made good."

When we spoke with our new people previous to the prayer-day in *September*, most of the Arawacks of this class came, and declared their great desire to receive holy baptism. But none of the Warralls appeared; they have left the settlement for some time, for fear of infection.

Five persons from the opposite shore had lately moved hither, who came to speak with us. They said, that many of their friends on the other side of the river had died, but as they did not wish to be eternally lost, they had resolved to remove to this place, where they might hear the words of life.

Our worthy Indian Brother, *Noah*, had the pleasure, on the prayer-day, to see one of his sons and his wife added to the candidates for baptism, and another son baptized. He always used to relate to his children, what he heard of our Saviour, and never failed to beseech and exhort them to turn to him with their whole hearts. He also gave them a good

a good example in all things, and this seems to have had the best effect upon their minds.

In *October*, Brother Loesche went to Berbice with a cargo of planks, prepared here for sale by our Indians. The same was done in July and December. Brother Loesche had a safe and expeditious passage, and returned in nine days. He brought a negroe-woman with him as a servant in our house-keeping, and also a daughter of Mr. Hobus, our agent at Berbice, who had earnestly requested, that she might be permitted to live here for some time, to receive instruction in the Christian Religion, and in useful work. We could not refuse receiving her, as her father is a true friend, and renders us every service in his power. As to religion, the colony is in a miserable state. The white people have neither a Minister nor a Schoolmaster, and their children grow up like the heathen. The small pox takes off a great many negroes.

Brother Loesche soon after set out to pay a visit to the heathen Indians in the Savannah. He met there with a woman called Rachel, who had been baptized by Brother Shuman at Pilgerhut, and had lately come from Essequebo. She was quite enlivened when she heard Brother Loesche speak of our Saviour and his sufferings and atonement. She said, she would have visited us long ago, but had postponed it, on account of the small-pox, fearing her children might get them. She also related, "that she had been a communicant at Pilgerhut, that she could no more sing any hymns, but had not forgot what the Brethren Schuman and Zander had told her."

October 27th, Brother Schulz and his wife went to Aporro, where several of our Indians were at work in their and our plantations. November 5th, Brother Loesche followed, and on the 6th, both Missionaries took a view of the place

where

where the houses are to be built. The main road will be in a line with the Corentyn, ninety feet distant from the bank, and the Missionaries house and church will stand close to the road. The Indian houses are to be built in a line from the north-west to the south-east. Having marked the situation of each house, Brother Loesche returned the same evening, with the ebb-tide, to Hoop; but Brother Schulz and his wife and child remained a fortnight longer at Aporro; and as seventy of our Indians were there, they had their daily meetings, and preaching on the Sundays. They also built a house to serve as a temporary dwelling for the Missionaries, during the building of the town. Aporro lying higher than Hoop, the nights are considerably colder. The Indians, who had reared huts made of four upright posts, covered with a roof of palm-leaves, under which their hammocks were slung, complained, that as soon as the fires went out, they could hardly bear the cold. It is a new and curious sight to an European, on approaching the settlement, to see the fires made in these open huts glaring among the trees. Before Brother Schultz left them, he spoke with them concerning the approaching communion and prayer-day, and expressed his wish, that they might not lose that enjoyment, but added, that in consideration of the small-pox still prevailing at Hoop, we left to each to act as he felt most disposed, and either to come to Hoop or stay at Aporro.

On the 23d, the prayer-day was held, and in the evening fifty-three of our Indian communicants had a most blessed participation of the Lord's Supper with us. Brother Schulz officiated for the first time. Some of our people had staid at Aporro.

Tygers having been seen on the opposite banks of the Corentyn, some of our Indians crossed the river in search

of

of them, but returned without success. An Indian in the Savannah had been killed by one of these creatures, and his friends came to Hoop to get a coffin made for him.

In *December*, Brother Loesche went for ten days to the Indians at Aporro, and had meetings with them every day.

On the 24th of December we met at Hoop to celebrate the birth of our Saviour. The children began the service, by singing, "Hosanna! blessed is he that comes in the name of the Lord!" The church was decorated with green palm branches, and lighted with wax tapers. Afterwards, the children of their own accord placed themselves in two rows before our house, the whole congregation surrounding them, and sang several hymns, treating of our Lord's incarnation, to the great pleasure and edification of all present.

On Christmas-day they also sang with cheerful hearts and voices, the anthem "*Rejoice thou daughter of Zion.*" Their schools have been regularly kept throughout the year, except some interruption occasioned by the small-pox.

At the close of the year, only one Indian woman lay ill of that disorder; and it appeared to cease, having prevailed here since laſt June: fifty-seven of our people were taken ill with it, and to eighteen of our baptized it proved the means of their dissolution. Fifteen persons have been baptized last year: three women were received into the Congregation: fourteen persons were admitted to the Lord's Supper: twenty-four persons, in all, departed this life.

Our congregation consists, at the close of 1800, of one hundred and sixty-nine baptized, of whom eighty-four are communicants, and thirty-nine not yet baptized, living at Hoop, in all, of two hundred and eight persons.

At the close of the preceding year we had fifty-five inhabitants

habitants more than at present, most of whom have left us, for fear of the small pox.

We commend our dear Indian flock, together with ourselves, to the prayers and kind remembrance of all our congregations and friends every where.

Extract of the Diary of the Mission among the FREE NEGROES *at* NEW BAMBEY, *in* SURINAM, *of the Year* 1800.

ON New-Year's Day the heathen in the village began as early as four o'clock in the morning to fire off their pieces, crying out, The new year! The new year! Some of them came near our dwelling, but as most of them kept a respectful distance, we were not disturbed in our public worship at nine o'clock.

In *January*, John Arabini made a journey into the upper country, to administer comfort to his daughter, whose husband had died lately. He told us, on his return, with much pleasure, that he had improved many opportunities to preach Jesus to his countrymen.

Towards the end of this month the frequent rains kept us at home. Besides the usual meetings, we often met in our room to sing hymns, to which some of the negroes and also the children were admitted. The latter were very eager to learn the new verses, which we had translated from time to time, with a view to enlarge our negroe hymn-book.

February 12th, we received information from Paramaribo, that the Missionaries we had so long expected from Europe, had at length arrived by way of North America. As the rainy

rainy season is fast approaching, we immediately took steps to fetch the Missionary destined for Bambey, before the swelling of the river. And as we had some affairs of consequence to us to settle at Paramaribo, Brother Mehr set out on the 17th, with our small boat, the large one destined for the conveyance of the Missionary, was to have followed him eight days later, but on the 21st we received the painful news from Brother Wied, that two of the newly-arrived Brethren having departed this life already, we had not to expect any assistance at present. This was the more distressing, as both Brother Wietz and his wife were almoſt always ailing, and had hopes of being able to go to Europe for the recovery of their health. They write, " We resigned ourselves to the will of the Lord, and had that confidence in him, that He would strengthen and support us, and grant, that notwithstanding our infirm state of body, we may be active in his work.

March 25th, Brother Mehr returned to us: and in the beginning of April set out with five negroes, in our boat to the plantation Victoria, to purchase some sheep for our housekeeping. For, though we find it inconvenient to keep horned cattle, we wished however to make use of our fine meadow, which we have fenced in with a hedge of lemon-trees, and therefore resolved to try to rear sheep. We also built a shed for that purpose. All our negroes came from their Pinda-grounds to celebrate the Passion-Week and Easter with us, and returned with thankful hearts for all the good they enjoyed here, during that season. John Arabini and his family remain here, as their Pinda-plantations are near the settlement.

We were likewise diligently employed in our own grounds, partly in gathering in our crop of Indian corn, rice,

tice, and coffee, and partly in planting our large corn-field with Indian corn, having previously, with much trouble, got rid of the weeds.

In the beginning of May we are always engaged in boiling sugar. On the 14th Brother Mehr went with our own negroes to the Prapraba-creek, a voyage of two hours, to prepare some cedar-planks, cut two months ago, and convey them hither. They returned on the 17th, in very rainy weather, but in good health, and only complained, that, during the nights, the bats had attacked and bit them. On the 19th, they set out again to finish their work, and took a live tortoise with them, which they meant to kill and make a good meal of in the wood. Having tied this creature so fast to one of the posts of their hut, that it could not possibly disengage itself and escape, the negroes went to a place about an English mile off to get some fish. They do this by means of a species of wood, which is cut small, worked into powder, and strewed upon the water. The poison contained in it stupifies the fishes, and causes them soon to appear as dead, swimming on the surface. Brother Mehr was meanwhile employed with the cedar-planks, till, overcome with fatigue, he lay down in the shade, near the tortoise, and slept about an hour. During this time, a tyger came to the place, tore the tortoise off the pole, and dragged it into the wood, Brother Mehr remaining fast asleep, On awaking and perceiving what had happened, he was much alarmed, and thanked the Lord for the gracious preservation of his life, while in the power of such an animal. He adds, however, that it was a lesson to him to be more cautious in future in so dangerous a situation. The negroes soon arrived, and brought so large a quantity of fish that they could not consume them all, and the tortoise was not missed,

missed. On the 22d, they returned home with their cargo of planks, and a fish called Haymar, one of the largest and best fishes in this country, weighing 20lb.

Brother and Sister Wietz had, meanwhile, been engaged in speaking with the communicants, previous to the approaching communion. In the Missions-Conference on the 23d, they declared that they had been much edified by the declarations of our negroes, and rejoiced to find manifest proofs, that by our Lord's grace, they are growing in his love and knowledge. We were sorry to hear that some could not leave their Pinda-grounds, and thus will be deprived of their share of the Lord's Supper. On the 24th we partook of this great feast, and were much blessed and encouraged by the mercy shewn to us and our people, by occasion of this enjoyment. On the day following, after the sermon, John Arabini's son-in-law was baptized, and called *Adom.*

June 2d, being prayer-day, we read to our negroes some reports from our missions in the West-Indies and in Greenland, translated by Brother Wietz, which they heard with great attention and delight We had, about this time, a desirable opportunity of preaching the word of atonement to two negroes, who are not without serious emotions. Two women also, who had come to church, were seriously and affectionately admonished not to postpone the consideration of their soul's salvation from time to time, till it might be too late. They were deeply affected, and confessed themselves convinced of the necessity of being soon converted to Jesus.

Brother Mehr had a conversation of some hours with a Mattawari-negroe from the river Sarameca, the Chief of his district, who had come hither on business. On hearing Brother Mehr speak of the only true God our Creator and

Redeemer, the negroe listened with great attention and astonishment, and then asked many questions; such as, why the Postmaster, who lived in their town, and was a Christian, did not also tell them such words, that they might become acquainted with the great God;—whether the believers, when they left this world, would know each other again in heaven, &c.

In *June*, a new negroe-house was built here, and we were under the necessity of enclosing our sheep-shed with weather-boarding, to shut out the bats; for these creatures, who attack men or beasts indiscriminately, and suck their blood while asleep, had already killed one of our lambs.

July 4th, some free negroes, who had set out for Paramaribo, with two run-away slaves, taken by them, returned hither, having foundered with their boat, lost all they had, and but narrowly saved their lives. We regretted much the loss of a packet of letters and accounts, and two large jars with rice, which they had taken with them for our brethren in Paramaribo. If a free-negroe shoots a-run-away slave, and can bring sufficient proof of the fact, he receives from the Governor at Paramaribo twenty-five florins, but if he delivers him up alive, fifty.

July 13th, in the children's meeting, one of Brother Spangenberg's printed discourses to the children, translated by Brother Wietz, was read to them.

To-day, a candidate for baptism, living in the upper country, visited us. He is quite a cripple, and expressed great joy on seeing us. We were glad to perceive, that he still cleaves to the Lord, and to hear from him, that our three baptized, living there, do the same, and beg very earnestly to be visited by us, which we promised to do, as soon as circumstances will admit of it.

July 17th, Brother Mehr went by invitation of Brother Wied,

Wied, to Paramaribo. As the small-pox was prevailing in that town, the negroes, who accompanied him, would not go farther than the plantations, where they sold their produce.

Brother Wietz continues in the diary.

August 2d, I considered with thanks and praise, but also with humility and compunction of heart, that it was this day twenty-two years ago, when I first arrived in Surinam to labour in this mission. I praised our Saviour for all the mercy he has shown unto me, his unworthy servant, since that time; but as to all I have done, I could only say from the bottom of my heart: here am I, blushing sinner! on whom wrath ought to light. But my Lord is merciful, and forgives all sin daily and richly. This I experience to be true indeed, and this is my comfort and joy.

On the 3d, Brother Wietz spoke upon the words of our Lord: "*Not every one that saith unto me, Lord! Lord! shall enter into the kingdom of heaven, but he that doeth the will of my Father, which is in Heaven.*" Matthew vii. 21. The negroe Brethren and Sisters afterwards conversed together upon the subject; and some observed, that they thought it applied to themselves. Brother Wietz and his wife happened to join them, and exhorted them earnestly, on hearing such awful words, not to content themselves with merely speaking of faith in our Lord and Saviour, but not to rest till they really possessed and enjoyed his peace and communion, that he might not once have to say to them, "I have not known you, depart from me, ye wicked."

In the evening-meeting, the fourth and fifth chapters of the second Epistle of Paul to the Corinthians were read and expounded. After it was over, John Arabini, Joshua and Andrew, our oldest negroe Brethren, sat down on the bench before our house, and immediately entered upon a

spiritual conversation. Brother Wietz sat down by them, and heard them with tears of gratitude, thanking the Lord for what he has done in the hearts of some of this most idolatrous nation. It may not be unpleasant to our readers to see part of their simple conversation inserted here.

John Arabini said: "It is inconceivable what our Saviour "made of such a man as Paul was before his conversion: "what a teacher he became, though he had been the great- "est persecutor of Jesus and the believers; and how he "could write such things as we have just now been hearing "in the church. And what has not our Saviour done for "us! I was the leader at every dance and merriment, as "you all know. You also know, that, as heathen, we in- "dulged in every abomination, in gluttony and drunken- "ness. I was the chief drummer, and you, Joshua, and "you, Andrew, were the chief singers and noise-makers. "Our women and children danced with us, and thus we "spent whole nights in every kind of profaneness and wild "uproar. We also carved idols in wood, or formed them "of clay, consecrated them, put victuals and drink before "them, commended ourselves to their protection, and fell "down with our children prostrate before them, addressing "them with great earnestness, and mentioning to them "our desires and wants, which, however, all regarded "only earthly enjoyments. We thought we were doing "right, but we were worshipping she devil. And yet God "had mercy upon us. He would not, that we should be "lost eternally." The other two Brethren confirmed all this, and exclaimed,—"O, merciful Lord! receive thou- "sand thanks and eternal praises, that thou hast sent teach- "ers unto us, or we should have yet been in the same dark- "ness." John added, "which of us then thought, that "we should be one day sitting on this bench, singing unto "the

" the Lord." He then began to sing several verses, treating of the unmerited grace of Jesus. This loud singing brought more brethren and sisters and children together, who stood around us. Andrew said: " Our Saviour " sweated bloody sweat on the Mount of Olives for us. " He has delivered us from sin and eternal judgment. O, " let us love him with our whole hearts, and no more grieve " him as we have done. O, how I mourn, that I am still " so far behind." John then began to sing the verses:

" Thy blood so dear and precious
Love made thee shed for me!
O, may I now, dear Jesus!
Love thee most fervently, &c.*

" May in my hearts recesses
Thy name any cross alway, &c.†

Andrew then gave out some more verses; and the conversation continued afterwards for a long while upon the fall of man and his redemption through Christ Jesus.

August 25, we received a letter from Brother Mehr, from Paramaribo. He had there married Sister Metz, and desired us to send our large boat to fetch him and his wife: which was done.

September 14th, early, we heard the negroes firing their pieces, as a signal of the approach of our travellers. About nine o'clock they arrived safe, and met, both from us and from our negroe congregation, with a most cordial welcome. Towards the end of the month, Sister Mehr was attacked by an inflammatory bilious fever, and lay for three weeks in a dangerous state; it often appearing as if she could not survive. However, it pleased the Lord to

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* Hymn Book, p. 37. † p. 244.

restore

restore her, and we considered her as given to us anew, for which we joined her husband in praise and thanksgiving.

The small-pox being rife in all the villages in our neighbourhood, but not having as yet reached New Bambey, our people were very careful in permitting none to go to the neighbouring places where the disorder prevailed, nor suffering any one to come hither.

In *November*, we read in our family, the reports from the German Congregration of the year 1796, which were the latest we had received. They gave us an affecting account of the danger and distress experienced by our Congregation at Neuwied, which we read with great sympathy. How much safer do we dwell in this wild place, surrounded by large bodies of maroon negroes, by report the most savage and cruel of men, but among whom we live in perfect peace and security. We have also the satisfaction to know, that since the Government at Paramaribo, six years ago, appointed us to transact the usual business between the free negroes and the government, the former are convinced, that they have to do with honest men, who do not wish to hurt them in any way.

On the 19th, we received letters from the Governor of Paramaribo, to notify to two Chiefs of the Sarameca negroes, according to the terms of the treaty, that neither they nor any of their people should dare to come to Paramaribo before they had delivered up two run-away slaves concealed amongst them. Brother Wietz immediately informed them of it, and represented to them the consequences of their disobedience. Three weeks after, they passed through New Bambey with the run-aways, and Brother Wietz gave them a letter to the Governor.

On the 24th, John Arabini and Peter returned from Paramaribo, where they had been on business. They were much

much pleased to inform us, that they had partaken of the Holy-Communion with the Negroe-Congregation at that place. John had received several presents from the English General and Governor Frederici.

Before the public sermon on Advent Sunday, John Arabini exhorted the people, who were assembled before the church. He desired them not to spend the time previous to the service in talking about worldly matters, and, when they went home, to go quietly, that they might not immediately forget what they had heard, but meditate upon it.

December 4, we had a meeting with our congregation in the evening, and adored our incarnate God and Saviour.

On the 25th, besides the usual service, we read to them that chapter in the Exposition of Christian Doctrine, which treats of Jesus Christ our Saviour, as translated by Brother Wietz.

On the 26th, being prayer-day, a translated diary of our mission among the Hottentots was read, which proved the occasion of some very edifying conversation with our people.

On the last day of the year 1800, we called to mind many of the events during the past century, but particularly those which interest us most, relating to the progress of the kingdom of God in the earth; particularly that it also pleased Him to renew the Church of the Brethren, and to make them instrumental, by many witnesses sent out from amongst them (to whom also we his poor servants in New Bambey, through mercy, belong,) in calling many thousand souls from darkness unto light, both in Christian and Heathen Countries, and thus gathering in the reward for the travail of his soul. We also remembered in love the work of God in and through other Christian denominations, and rejoiced that the Lord has likewise prepared

many

many faithful servants among them, to bring the Gospel to Heathen nations.

The Congregation at New Bambey consists, at the close of the year 1800, of forty-nine negroes, seventeen of whom are communicants; whom, with ourselves, we commend to the prayers and love of all our Brethren and Friends in all places.

Letter from the Free Negro CHRISTIAN GREGO, *written with his own Hand, to the Elders' Conference of the Unity, and directed to Brother* SAMUEL LIEBISCH.

New Bambey, *March 22d*, 1801.

I Send this Letter to the dear Elders, and to Brother Samuel Liebisch, whom I saw at Paramaribo in the year 1790, into the land of the Europeans, to inform him how we go on at New Bambey. We weep and pray to our Saviour, that he would grant to our hearts more power, that we may love him more. I desire from my heart, that I may enjoy more of that happiness, which my Lord Jesus Christ has procured for me, and I wish for nothing so much as that the Holy Ghost may rule in my heart, that I may abide in the love of Jesus. In our Saviour's sufferings and death alone I find comfort and joy, and eternal life: without Him I find no more pleasure in this world, and therefore I deliver myself wholly up to him.

But I have still something more to say to my Elder Brethren in Europe. The Almighty God and Lord has sent this teacher to us, (viz. Brother Wietz, the bearer of this letter,) and he has done all, as our Saviour himself taught him: he has made the great History of Jesus Christ quite clear

clear and intelligible to us. Therefore we black Brethren and Sisters love him dearly; and grief seizes our spirits on seeing him get ready to depart to you. We are glad that he gets refreshment; but our eyes are sorrowful because we lose him.

All our Brethren salute you, especially our elder Brother, John Arabini. And I, poor Chriſtian, beg you to remember us in your prayers. What the Almighty God has done upon me, is beyond my conception; and I cannot express myself properly concerning it. But I entreat Him, my Saviour, with a sincere heart, that he would grant me more and more power, to continue to walk in his ways, as long as I live in this poor world. And when I pray to him, he always grants my requeſt.

I entreat Him now to preserve my dear Brother Weitz and his wife on the great waters, that no evil may befal them; and if I hear that they have arrived safe and well, both I and all the reſt of us will rejoice exceedingly.

Brother Wietz and I have been several times in the upper country, to visit my countrymen. We told them the great Hiſtory of our Saviour; and it was very pleasing to me, to see so many people coming to us, to hear what he has done for us. I write also now, chiefly to let you know, that my countrymen in the upper country wish to be converted and to change their lives. If you would be so kind, and send us our dear teacher back again, it would be moſt agreeable to us. I salute you all, and am, with much love,

Your poor

CHRISTIAN GREGO.

Extract *of Letters from Brother* James Light, *to the* Secretary, *dated* Gracehill *in* Antigua, *Nov. 19th, and Dec. 6th,* 1802.

"YOUR last letter proved to us all very interesting. For all the accounts of our fellow-labourers in Jamaica, Tobago, Baviansklooof, Labrador, &c. accept our sincere thanks.

"Since my last, various occurrences have taken place. On the 11th of September, my wife was safely delivered of an healthy daughter, whom we called Elizabeth in holy baptism. Our Lord and Saviour has been very gracious unto us; and though we both felt anxious previous to her delivery, all our fears were put to shame by His kind interposition. And well may I say and sing, "To God, my Lord, be praises for all His favours and mercies shewn to me throughout the whole of my life."

"We have been graciously preserved during the hurricane season, notwithstanding, at times, the elements bore an unfavourable appearance. Since then we have had an immense quantity of rain, with thunder and lightning, for many days successively, which was accompanied with dysentery among the negroes.

"This island has likewise for this month past been visited with a very dangerous epidemical disorder, prevailing almost entirely among those of our own colour, which has carried some hundreds into eternity, and is truly alarming, having not yet subsided. It carries with it very strong symptoms of the yellow fever; and was, in all probability, brought hither from Martinico in a ship of war. The inhabitants, however, cannot entirely attribute the general

mortality

mortality to this infectious disorder, but must ascribe it partly to the unhealthy weather we have now had for many weeks, which was very wet, and excessively hot, alternately. Among the number which have lately departed, is the Rev. Mr. Berkenhead, a Methodist Missionary, and the Rev. Mr. Baxter's wife.

"But amidst all the various vicissitudes of things, the word of Jesus' passion remains unalterable in its effects, though not now perhaps attended with such extraordinary and remarkable evidences, as was formerly the case among the negroes, at the beginning of the great awakening. We perceive, however, in many instances, that the Spirit of God is engaged with these poor black sheep, and this is our great encouragement and support. Thankful am I to be favoured, not only with a sight of them, but also to feel their love towards us, and to hear them at times express themselves in a most edifying manner concerning our Saviour's love towards them, and the sufferings He endured for us, the tears flowing down their cheeks while they speak."

Extract *of a Letter from* Brother CHRISTIAN LEWIS ROSE, *dated* Baviansklooof, December 10, 1802,

"I Avail myself of an unexpected opportunity to write a few lines, to acknowledge the receipt of your kind letter of April 1, 1802. Captain Motley, of the Diomede, who has paid us a very agreeable visit, will be the bearer of this letter. Your last contained several papers relating to the unjust demand made upon us by Mr. M., which had given us so much uneasiness. We hope that that distressing business is entirely at an end. It was put an effectual stop to by the kind interference of his superiors, who con-

descended to take such steps as were necessary on that occasion.

" I hope the parcel I sent October 2, is come safe to hand. It contained diaries and other papers and letters. In our diary you will find many subjects for praise and thanksgiving to our merciful Saviour; for not only the near prospect of a change of government, but the encreasing disturbances in the country have, in a greater or a smaller degree, had an influence upon the mission. Hitherto our Saviour has not only kept us unhurt, but supported our courage and confidence, and we are sitting here, in spite of Satan and all his emissaries, as if we were in heaven itself. Calumniating reports and threatenings are not wanting; but that God whom we serve, and whose work it is, will know how to preserve us, and to keep our confidence in Him unshaken.

" Being myself unwell at that time, the Brethren Kuehnel and Schwinn took the parcel to the Cape-town, where they likewise waited on the Governor, General Dundas, in a matter relating to some assistance promised us by the government. His Excellency, with great generosity, fulfilled all he had kindly promised in our behalf; of which, in the above-mentioned letters, I sent a farther account.

" You mention that a friend of our missions had sent us a handmill, to grind corn for the use of our settlement. This will, when it arrives, be a very acceptable present: for which we return many thanks, as likewise for the stock of medicines our good friend Mr. H—k has destined for us. We stand in great need of such a supply. Seldom a day passes, that I have not to creep about in the kraals with my medicine-bottle in my hand. To one I would gladly give medicine, to another something to eat, if I could afford it. We have purchased some medicine for them at the Cape-

town,

town, but there every thing is extravagantly dear, and our Hottentots are so very poor, that we cannot think of requiring to be reimbursed.

" My wife is pretty well recovered from her last illness, and though the wound is not yet quite healed, yet she grows better every day. Sister Kuehnel was safely delivered of a healthy son on the 23d of November, which was called Christian Henry in baptism.

" Towards the end of October we received a parcel by way of Holland, containing the resolutions of the last synod, which we have read with much thankfulness and profit. We commend ourselves and the work of our Lord among the Hottentots here, to the remembrance and prayers of all our brethren and friends in Europe."

N. B. This letter arrived on the 16th of April, 1803, and refers to letters and diaries sent in October, which we have not yet received. Yet, as it gives some account of the welfare of our Missionaries at Baviaanskloof, and seems to imply, that the blessing of the Lord continues to attend their labours, this extract is inserted for the satisfaction of our Brethren and Friends, who take so kind a share in the mission among the Hottentots. We hope that the packet alluded to will yet arrive safe.

VARIOUS ACCOUNTS.

1. BY letters from *Lichtenau* in Greenland, dated in April 1802, we learn, that that congregation had experienced no want in its external support, though their supply of provision was not as large as usual. Thirteen Greenlanders

Greenlanders had been baptized since the date of their last letters. The Heathen, however, visited them but seldom, and few became inhabitants of the settlement. In the two congregations at *Newherrnhut* and *Lichtenfels*, no adult Greenlander had been baptized last year, as there are but few natives in those parts, who have not been baptized, either by our Brethren, or by the Danish Missionaries.

2. In *Antigua*, the hurricane season passed off very quietly. Some slight shocks of earthquakes had, however, been felt, at different times. Brother Nicholas Ganson went to *Barbadoes* on October 4, 1803: and the mission in Antigua has received assistance by the arrival of Brother Schnepf from St. Jan, and the Brethren Becker and Sauter from Europe. Sister Becker, however, departed this life soon after her arrival; in which, not only Brother Becker himself, but the Mission has sustained a great loss. She was a worthy handmaid of Christ, whose devotedness to the Lord, and friendly disposition, promised great usefulness in the work of the mission.

3. The following is extracted from letters received from Surinam.

Brother Loesche, missionary at *Hoop* on the Corentyn, in making a voyage to Berbice, in April 1802, with some of our Indians, met with a severe accident. Their boat being overset by the violence of the wind and waves, they were driven to and fro in the water, sitting upon her keel, for four-and-twenty hours, in the most imminent danger of losing their lives. It pleased God, however, to strengthen Brother Loesche and his companions in so wonderful a manner, that, after uncommon exertions, they all got safe to land, by means of planks and boards, near Berbice. Having suffered much distress, and the loss of the boat and cargo, they arrived safe at Hoop, where they immediately exerted

exerted themselves to build a new boat, which is most essentially necessary for their outward support.

An epidemical disorder had prevailed at Hoop, by which the wife of Brother Langballe was translated into eternity on July 28, 1802. The Missionaries, and the whole Indian Congregation, very much lamented the loss of this useful Sister. The Brethren Schulz and Berg had likewise been severely attacked by the same disorder, but it pleased God to restore them. Brother Ditliff, newly appointed to serve the mission at *Bambey*, had also recovered from a dangerous illness. The rest of our missionaries there were well, as likewise at *Paramaribo* and *Sommelsdyk*.

The work of God, in Surinam, proceeds, though not rapidly, yet with a manifest blessing upon the labours of our Brethren. In all the four settlements they are earnestly and diligently engaged in inviting poor lost sinners to hear and believe the Gospel of their Redeemer. At Paramaribo, sixteen adult negroes had been baptized from January to the end of September 1802.

4. The latest letters from the three Danish West-India islands, give a satisfactory account of the welfare of the Missionaries, the progress of the mission, and the preservation of the islands during the hurricane season.

5. Brother Jackson, in a letter to the Secretary dated *Mesopotamia*, in Jamaica, January 10, 1803, after mentioning some points relating to the general state of the mission, adds: "Since my last to you, I have been again in St. Elizabeth's, on business, and spent New-Year's-Day with Brother Ellis at Island. I went on horseback through the mountains, a very troublesome road, but which here and there abundantly repays all trouble and fatigue, by delightful prospects opening on all sides. I met the first night

night with a very hospitable reception from Sir D. K. The track (for it can scarcely be called a road) lies through the thickest woods, which seems to have stood there ever since the Flood, and are next to impenetrable.

After a short stay at *Carmel*, I went with Brother Lister to Island, where, on the last day of the year, I had the pleasure, in the evening, to meet about forty negroes, who were ranged in great order on the floor of the hall, and listened very attentively to my discourse. May our Lord grant that this new year may prove a period of renewed grace and mercy, both for us and our negroes, that a true hunger and thirst after Him and His Word may be excited in their hearts. We are sure of your best wishes and prayers."

6. The number of Brethren and Sisters employed in the missions of the Brethren, in various parts of the world, towards the close of the year 1802, is as follows:

In the Danish West India islands,	in six settlements,	32
In Greenland,	three ditto,	16
In Antigua,	three ditto,	17
In St. Kitts,	one ditto,	4
In Jamaica,	three ditto,	8
In Barbadoes,	one ditto,	2
In Tobago,	one ditto,	2
In South America,	four ditto,	24
In Labrador,	three ditto,	25
Among the Indians in North America,	three ditto,	19
Among the Hottentots at the Cape of Good Hope,	one ditto,	10
Near Tranquebar,	one ditto,	2
	In all,	161

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Extract of the Diaries of the Brethren's Missions in the Danish Islands St. Thomas, St. Croix, *and* St. Jan, *of the years* 1801.

THE year 1801, was distinguished by occurrences of a peculiar nature, which affected our Negroe-Congregation in various ways. We met with trials which these Missions had not experienced since their first establishment in 1732. But though the cloud which passed over us, seemed, in its approach, terrible, and big with disastrous effects, yet, by the Lord's goodness, our trust in him was not in vain.

The difficulties we encountered had a blessed effect upon the hearts of our people; the support we enjoyed during their continuance, and their speedy conclusion, excited within us the most lively sense of gratitude, and caused us to praise the Lord with heart and voice. Our confidence in His never-failing mercy and faithfulness has also been more confirmed.

Before we enter upon a detail of facts we will premise some general account of the course of our Negroe-Congregation, previous to this period. Though we had, and always have, occasion to pray unto the Lord, that He would grant unto our dear Negroe-Brethren and Sisters in general more life and power from God, and by the influence of His Holy Spirit, renew within their hearts that ardor of love, which inspired them when they first heard the Gospel, yet, in speaking with them previous to the Prayer-days, and the enjoyment of the Lord's Supper, we had always the satisfaction to perceive, that the light of His grace was by no means extinguished in their hearts, but even shone bright in

many of them. When we ſpoke with the communicants at Newherrnhut, in St. Thomas, individually, before the firſt Communion in this year, we were particularly encouraged. Their declarations concerning the ſtate of their ſouls were ſpontaneous, and accompanied with great earneſtneſs. They complained of their advancing ſo ſlowly in the knowledge and grace of our Saviour, whom they loved ſo little, and whoſe ſpirit they ſo often grieved by not attending to, and obeying, his word, which was ſo often explained to them, and appeared unto them ſo precious. At the ſame time they expreſſed their great thankfulneſs for the bleſſings they had enjoyed during the Chriſtmas-holidays, and at the commencement of the new year. Several Members of the Congregation were however in a lukewarm and indifferent ſtate of heart, and we were under the neceſſity of excluding them. Yet Jeſus, the good Shepherd, did not leave theſe poor ſtraying ſheep to periſh, but brought many a one back to himſelf, and even in the laſt hours of their lives led ſome to repentance, and imparted to them forgiveneſs and peace.

At Newherrnhut a Negro was excluded. From that time he improved in his outward affairs, and he ſeemed to proſper in the world. He grew thoughtful, and ſaid to one of the Miſſionaries, "When I was poor, I loved our Saviour, and was much happier than I am now, though outwardly well provided for. But I feel uneaſy, like a loſt child, being ſeparated from the Lord and his people."

Another of the ſame deſcription was taken ill, and being viſited on his death-bed, began to expreſs himſelf with great contrition concerning his late ſinful life and practices. The Miſſionary, wiſhing to give him occaſion to ſpeak freely, deſired the Negroes preſent to retire, but the patient exclaimed, "Oh, no, let them ſtay, let them hear what a great

great ſinner I am." He then, with many tears, made a moſt affecting confeſſion of his ſins. The Lord bleſſed the kind admonitions and advice of the Miſſionary in ſuch a manner, that before his departure the poor man was comforted, and rejoiced in the infinite mercy of his Saviour.

An excluded woman at Emmaus, having frequently applied for readmiſſion, and left us again, was, upon repeated application, ſeverely reproved by the Miſſionaries, who expreſſed their doubts of her ſincerity. She anſwered, " I do not come now as formerly. The Spirit of God will not ſuffer me to reſt by day or night. My ſins ſtare me in the face, and I am compelled to return and aſk forgiveneſs. When I eat or drink, I have no enjoyment of it, for the anguiſh of my heart makes every thing taſte bitter. I muſt have help, have mercy upon me."

Others again remained in error, and, as we had heard, that ſome, who were excluded from the Lord's Supper, expreſſed themſelves ſatisfied, if but their excluſion was not generally known, we found it neceſſary at Newherrnhut to make a rule, that all the excluded ſhould be mentioned to the Congregation by name.

We muſt likewiſe quote an inſtance of the danger, into which ſouls are plunged, who, though appearing outwardly to belong to a flock of believers, indulge in things, contrary to the law and mind of Chriſt. A perſon, who had been readmitted to the Lord's Supper at Bethany; ſome months after, and on the Saturday before the Communion, after having expreſſed a deſire to partake of it, went to a neighbouring plantation and joined in a heatheniſh dance. As ſhe was coming to our Church on Sunday, with a view to go to the Lord's Supper, another Sister met her, who had heard of her unfaithfulneſs, and accoſted her with great ear-

neſtneſs, "What," ſaid ſhe, "do you intend to go to the Communion to-day?" On being anſwered in the affirmative, ſhe replied, "Well, I have nothing more to ſay, I am indeed aſtoniſhed!" The former was ſeized with violent head-ach on the day following, and obliged to take to her bed. In the beginning ſhe meant to conceal her fault, but as her pains increaſed, and death ſeemed approaching, ſhe confeſſed her ſin and hypocriſy to an aſſiſtant ſent to viſit her, declared her repentance, and promiſed to ſeek the pardon of the Lord, which ſhe repeated ſeveral times. For the laſt three days ſhe could not ſpeak, and thus expired.

In the ſeveral Diaries there are alſo many encouraging inſtances of new people, who after a long ſtruggle with their convictions, at laſt yielded to them, and obeyed the voice of the Holy Spirit, turning with their whole heart to the Lord.

An old Negro at Nieſky, in St. Thomas, who partly by his own diſſolute life, and partly by ill treatment, was brought to a ſtate of illneſs, in which he loſt his leg, always excuſed himſelf from coming to church, becauſe he could not walk ſo far upon a wooden leg, though he could walk much farther to enjoy ſome worldly pleaſure. When he was far advanced in years, he at length hearkened to the voice of the Spirit of truth, by which he had once been awakened to a ſenſe of his loſt eſtate by nature, and then came diligently to church, heard the word with gladneſs, and received eagerly what was told him of the love of Jeſus to poor ſinners. In the ſame year he was baptized, and became a partaker of the Holy Communion. He now rejoices in the Lord, and that he has received the grace to know, that he is a child of God.

One evening late, when Brother Schnepf, at Emmaus, in St. Jan,

St. Jan, had already retired to bed, a Catechumen came to him, who had of late neglected coming to church. He began moſt lamentably to complain of his loſt and undone ſtate. He ſaid, " I am afraid of all men, and look upon every one I meet as my enemy and perſecutor. In ſhort I do not know which way to turn, for diſtreſs and anguiſh of mind. I was alſo afraid to come to you, my conſcience tormenting me, that I had ſo long withſtood the grace of God. But I can bear it no longer, and venture to come as a diſobedient ſinner to aſk forgiveneſs."

A Negro in Bethany, in St. Jan, who had been baptized, but afterwards left us and fell into the ſin of drunkenneſs, was taken ill, and earneſtly requeſted to be viſited. As ſoon as he ſaw the Miſſionary enter his room, he wept for joy, and ſaid, " O how did I long to ſpeak with you. I am a great ſinner. I have ſhamefully miſpent my time, and rejected the offers of my Saviour. I was ſatisfied, if I could only get rum, for rum was my idol, and I had no greater deſire. Now I am ill and near dying, and ſee what I have loſt, and to what a wretched ſta e I am come. Aſſiſt me to pray to our Saviour, that he would have mercy upon me, and receive my ſoul at laſt." He, as well as the former, was encouraged to turn to that loving Lord, who has received gifts for men, yea for the rebellious alſo. The latter departed this life, believing and calling on the name of the Lord Jeſus.

Speaking generally, we could not but lament, that our Negroe-Congregations were rather in a ſlothful courſe, and we therefore conſider the trials which we have experienced, as ſent by the Lord, to excite new life in them, and to cauſe them to turn anew to him, from whom alone all help cometh. One trouble aroſe from this circumſtance, that God permitted our peaceable government to be drawn into a

diſaſtrous

disastrous war with the English nation. We received the first intelligence of this painful event at St. Thomas, in the beginning of March. At first we took it for idle report, but received too soon a confirmation of it, by seeing two English frigates and other English ships of war, cruizing off the island, and blockading our harbour. They took many Danish ships and sent them to the English islands. Two of them attacked an armed brig in the King's service, passing from St. Croix to St. Thomas, which, however, by carrying a press of sail, and continuing a running fight, was so fortunate as to gain the harbour. This event spread terror and consternation among the inhabitants of the town, so that many began that same night to take steps to secure their property in the country. All the three islands were soon filled with rumors of war, and our Missionaries had enough to do to comfort their poor timid congregations, admonishing them to look to that Lord alone for help, who has power to quell the raging storm, and to preserve his people; and quietly to resign themselves to His all-wise and gracious dispensation; not to enter into any political discussions, but rather to continue to pray for our King and Government. The regular Church-service was continued, and the Prayer-day, which was held at this time, was well attended, without molestation.

However, on the 11th of March, in the evening, the rest we had hitherto enjoyed at Newherrnhut, was interrupted by a sudden fright. Five horsemen of the Land Cavalry passed our door in full gallop, rode to the plantation called Charlotte Amalia, where they caused the alarm-bell to be rung, and hurried off to the east end of the island. The bells and the blowing of the tutu caused a general alarm, and the Negroes ran out of the fields to the plantation-houses. We considered this, in the beginning, as nothing but an alarm of fire,

fire, but as we ſaw neither flame nor ſmoke, and heard the report of three cannon from the fort, we immediately ſuppoſed, that either the enemy had already landed, or an inſurrection had broken out among the Negroes. In this ſtate of perplexity we remained, till ſome Brethren, returning from the town, informed us, that it was altogether a falſe alarm, ordered by the Government, to try the diſpoſition of the people, and the ſtate of preparation in the Militia, in caſe a landing of the enemy ſhould require offenſive meaſures. The Brethren in St. Croix were alarmed in a ſimilar manner. A Communicant Negroe Siſter from thence, being on her paſſage to Newherrnhut, with a recommendatory letter from the Miſſionaries at Friedensthal, was taken by an Engliſh privateer, and brought to Tortola, where, however, ſhe ranſomed herſelf for 24 Spaniſh dollars, and loſt none of her things.

The terror and diſmay of the people was nowhere greater than in St. Jan's, as this iſland lies farther off, and has many convenient landing-places. It was a ſingular ſight to ſee blacks and whites running about like people diſtracted, ſeeking to hide their property in the woods, or in pits dug for that purpoſe in the mountains. At Emmaus our Brethren were witneſſes of a battle between two Engliſh ſhips of war and a large Daniſh bark, when after ſhort oppoſition, the Dane, being overpowered, was obliged to ſtrike his flag.

At Bethany the Miſſionaries ſaw (as they expreſs themſelves,) with the deepeſt ſorrow, a large Engliſh fleet of upwards of twenty ſail, among which were three of the line, paſſing by their ſettlement, and ſteering ſtraight for St. St. Thomas. They arrived on the ſame day and anchored in the mouth of the harbour. Arrangements were made to repel force by force, and we were in anxious expectation of

terrible

terrible and bloody ſcenes. Brother Shedewig, who was in the town, hurried away, on hearing the alarm-guns fired, and was in danger of being ſtopped by the immenſe concourſe of people. Towards evening the Engliſh Admiral ſent a ſloop on ſhore, and ſummoned the town and fort to an immediate ſurrender, threatening in caſe of refuſal, to commence hoſtilities. The Commandant, finding reſiſtance to ſo formidable and unequal a force, of no uſe, reſolved to capitulate, and on the ſame evening the capitulation was ſigned by both parties. Thus our merciful and faithful God and Saviour directed events, for the ſparing of the blood of innocent people, which muſt have been ſhed in vain, had any means of force been uſed, and an attack provoked on the part of the enemy.

March 19, early, the fort was ſurrendered with the uſual forms, and we ſaw ourſelves placed under a new Government. Our Brethren in St. Croix and St. Jan ſoon experienced the ſame fate, both iſlands having ſurrendered to the Engliſh, without reſiſtance. At Friedensthal they remained quietly at home, but after the ſmoke of the guns fired in token of victory had cleared away, and they ſaw the Daniſh flag, under which they had now lived 69 years in uninterrupted peace and reſt, taken down, and the Engliſh hoiſted in its place, they could not help burſting into tears, on taking leave, as they expreſs it, of their old father and benefactor, and their only comfort was this, that they had, however, become ſubject to a Government, of whoſe well-known good diſpoſitions and generoſity they might expect to enjoy the ſame favour and protection.

In the firſt days after the ſurrender, all the male inhabitants were called upon to ſwear allegiance to the new Government, only the Brethren were exempted from taking the oath, in conformity with an Act of Parliament, paſſed in their favour,

vour in the year 1749, to which they appealed. The Engliſh officers, however, aſſured them of their goodwill and protection, ſaying, they knew them to be faithful ſubjects, and expreſſed a particular regard for them.

Nevertheleſs our Negroe-congregations have had to ſuffer the burdens and troubles attendant on war, in various degrees. To theſe belong the dearneſs of all proviſions, the interruption of the uſual correſpondence with each other, with the European congregations, and the Elder's conference of the Unity, from whom no letters or accounts were received till November, the impoſſibility of our celebrating the Paſſion Week, from which we and our Negroes always derive the greateſt bleſſing, (for it happened that the Engliſh landed in that week,) and the manifeſto of the Engliſh government, that no one, on pain of being ſuſpected, ſhould be ſeen in the public ſtreets in the evening; by which the daily meetings of our Negroes were for a conſiderable time ſet aſide.

St. Thomas in particular, ſuffered moſt. Every landholder was obliged to furniſh a proportionate number of Negroe-men for military ſervices. Our Brethren were not exempted, and as they wanted the few Negroes belonging to them, they were obliged to furniſh ſubſtitutes at a conſiderable expence.

St. Jan was more than the other two iſlands liable to be invaded and plundered by privateers, who ſwarmed all about the iſland, and the inhabitants were obliged to keep ſtrict watch, eſpecially at night. One of the baptized belonging to the congregation at Emmaus, on his paſſage to St. Thomas, being taken by a privateer from Portorico, loſt his boat and a ſlave. *Thomas Renatus*, of Friedensthal, the ſame Negroe-brother, who carried brother Verbeek, in 1797, from St. Croix to St. Kitts, having just then been liberated from a confinement of ſix weeks at Portorico, had got a cargo for

St. Croix, and was again so unsuccessful, as to fall into the hands of a Portorico privateer, and to lose his vessel with 5000 dollars worth of goods. Our Brethren at Emmaus had given him a large parcel of fire-wood for Friedensthal, which was also lost.

But the severest consequence of the war and the new arrangements fell to the lot of our Brethren at Friedensberg, their dwelling-house being occupied as an hospital for the British troops. Of this event they give the following account:

April 27. As we were sitting quietly at dinner, two English surgeons, from the garrison, appeared at the door, and enquired, whether this was the dwelling of the Missionaries belonging to the Unitas Fratrum. On being answered in the affirmative, they desired to see the house, and took a view of every room in it, after which they announced to us, that we must immediately quit it, and take away our goods, as they should bring, early on the next day, a party of sick soldiers to occupy it. We were exceedingly alarmed at this proposal, but conceiving it to be contrary to the capitulation, by which not only the free exercise of religion, but protection of all private property, was secured to the inhabitants, we could not believe, that this requisition was made by order of the General, and made serious remonstrances against it, but in vain. Brother Holm went immediately with this news to Friedensthal, where the Brethren joined us, and did every thing in their power to support our remonstrance. They also went to the General's house, but found him not at home, and their labour was in vain. We therefore begged only to wait, till an answer could be obtained from the General, but instead of an answer, an officer with a party of soldiers arrived on the 28*th* in the forenoon, seized upon the house, and placed guards at every entrance. We were soon after informed,

formed, that this meaſure had been resolved upon in a council of war, and that no remonſtrance would avail; the General rather expressed his ſurprize, that we ſhould object to it, when it was apparent, that our houſe was the moſt proper for the purpoſe, on account of its healthy ſituation.

We therefore cleared it, as faſt as we could, of all our furniture, which we were obliged, for the preſent, to put into the church, the Brethren from Friedensthal cheerfully aſſiſting us. The baptized Negroes ſtood around us and wept aloud. Even the centinels were moved by this ſcene, and expreſſed their compaſſion, adding, "Poor people, you have to thank your own wicked neighbours for this." We found indeed afterwards, that the government was not to blame in this affair, but that ſome evil-diſpoſed perſons had ſecretly brought it about. Our comfort was, that as nothing happens to us without our LORD's permiſſion, He no doubt had gracious views in this diſpenſation. We now left Friedensberg, and met with a very cordial reception at the neighbouring plantation La Grange, in the houſe of our worthy friend, Mr. Karley, the manager. Mrs. Heinrich, the miſtreſs of another plantation, and her overſeer, took alſo a cordial ſhare in our circumſtances, and aſſiſted us with a waggon and horſe, to convey our goods thither in ſafety.

Brother Holm and his wife ſtaid at La Grange, the reſt of us went to Friedensthal. Meanwhile the ſervice in the church at Friedensberg continued without any interruption, and our new maſters treated the ſame with ſo much reverence, that one of the two ſurgeons, who firſt announced to us the uſe to which our houſe would be applied, always kept watch himſelf during ſervice, that we and our people might in no wiſe be moleſted by any ſoldiers appearing without.

Our

Our LORD and SAVIOUR graciouſly owned the meetings of the congregation, during this ſeaſon, with a remarkable perception of His comfortable preſence. The firſt ſermon after the loſs of our houſe was, in particular, attended with great bleſſing. The church could not contain the very large number of Negroes aſſembled on this occaſion, and a great many ſtood without. Hardly a dry eye was to be ſeen: all ſeemed deeply penetrated by a ſenſe of the love of JESUS.

We were on this account the more concerned to quit this manſion of peace. For after ſome time, the dreadful and dangerous ſmell occaſioned by the ſick and dying in the hoſpital pervaded the whole place, and we were obliged to diſcontinue our ſervice in the church, and to meet our people in the Negroe-houſes; but here likewiſe our Lord was in the midſt of us, and by His preſence made theſe mean cabins, temples of his glory. Death in the mean time made great ravages in the hoſpital. Numbers were carried off every day, and in the ſpace of two months there were 120 dead, among whom was our good friend, the above-mentioned ſurgeon. The Government then perceived, that they had been miſ-informed, in being told, that our place was the moſt healthy in the iſland, and found, that if they meant to preſerve the lives of the reſt, they muſt remove them to a more convenient ſpot at the Weſt End. This was done accordingly, and by a friendly letter from Mr. B. the ſurgeon, the Miſſion-houſe was reſtored to us, on June 30th. Having thoroughly cleanſed, fumigated, and repaired it, we moved again into it with joy and thankſgiving, on the 2d of Auguſt.

We are not able to expreſs the joy felt by us and our congregations, on being informed towards the cloſe of the year, that preliminaries of peace had been agreed on between

Great

Great Britain and Denmark, and that we ſhould probably be reſtored to our former Government.

During theſe troubles of war, our Saviour cauſed our Negroes to ſearch their own hearts, and examine how they ſtood with reſpect to their love towards Him, and thoſe, who labour amongſt them in His name, and how they had regarded His word, preached unto them. There are various inſtances in the Diaries of theſe Miſſions, both of men and women, whoſe faithfulneſs became more manifeſt by theſe trials.

There was once a falſe report at Friedensberg, that the whole Chriſtian congregation would be driven from the iſland. The Negroes ſaid, " If we only can get to a place where we may hear the Goſpel, and live in conformity to it as children of God, we are willing to leave all the reſt." A Negroe-brother at Newherrnhut, in St. Thomas, expreſſed himſelf in a very moving and edifying manner, concerning the loſs of this world's goods, at a time, when every one was filled with great apprehenſions concerning the calamities, with which we were threatened, and ſaid at laſt, " The enemy may ſhoot me dead, or do with me what they pleaſe, if they only do no harm to our teachers, nor drive them from the iſland.

A Lieutenant of the Free-negroes, a mulatto, belonging to the congregation at Emmaus, in St. Jan, who was lying ill of the rheumatiſm, complained with tears to a brother, who viſited him, that his illneſs kept him ſo long from going to the church, and ſaid; " If I cannot go to church, I loſe indeed a great deal, for I miſs the paſture my ſoul feeds upon." To a neighbouring planter, who offered him 50 dollars, if he would come and repair his damaged ſugar-mill, as he was a good carpenter, he anſwered, " As long as you do not ſee me go to church, you may be ſure your application

tion is in vain." A Negroe-ſiſter complained to the Overſeer of the plantation, "that the Engliſh had taken away the Miſſion-houſe at Friedensberg, and aſked him, whether they meant to do the ſame in St. Jan." "No," replied the worthy Overſeer, "that ſhall not be the caſe here. As long as I breathe, I will ſpeak in behalf of your teachers, that they may not ſuffer harm; for I know that they direct us in the right way to heaven, &c." The Siſter thanked him cordially for his kindneſs.

We feel truly thankful, that on ſeveral eſtates, the proprietors and other white people employed upon them, approve themſelves as friends and promoters of the Goſpel among the Negroes, always treat the Miſſionaries with friendlineſs and reſpect, and ſhow them every kindneſs. An inſtance of this kind occurred in the Diary of Nieſky, in St. Thomas.

July 25. A planter, Mr. A. W. ſent, according to his annual cuſtom, 32 Negroe men and women to clear a piece of ground for us, upon which we wiſhed to ſow Indian corn. He obſerved, that by rights all thoſe planters, whoſe Negroes attended our church, ſhould do the ſame, and no doubt would aſſiſt us, if we required it. We replied, that if any of them of his own accord offered us ſuch a favour, we ſhould accept it with thanks, but would not demand it. Above 100 of our own Church-negroes, in their leiſure-hours, aſſiſted moſt cheerfully in this buſineſs, and the Siſters provided them liberally with food. The ſincere and cordial pleaſure they took in ſerving us deſerved and received our warmeſt expreſſions of gratitude.

Another inſtance of the readineſs of our Church-negroes to ſerve their Teachers appears in the Diary of Nieſky, in St. Thomas.

In *February*, a party of Maroon-negroes, from Tortola, having

having landed in St. Thomas's, infeſted the woods near Nieſky, and not only committed depredations in the fields, but broke into the Miſſions-houſe yard, ſtole poultry, and did other conſiderable miſchief to the Brethren. The latter applying to the Negroes, if poſſible, to put a ſtop to theſe outrages, about 40 of them went into the woods, and took ſeven of the gang of both ſexes priſoners, whom they delivered to the maſter of the police; but as this proved only a partial remedy, and the reſt continued their thieving viſits to the ſettlement, the Miſſionaries were at laſt obliged to ſet a watch every night, for which purpoſe the baptized Negroes gladly offered their ſervices. Many inſtances alſo prove, that this willingneſs to oblige the Miſſionaries does not proceed merely from a deſire to bring themſelves into notice and favour, but from true love and attachment to them, and gratitude to our Saviour, who ſent them to teach them the ſaving truths of the Goſpel.

The diligence of ſome, who have an opportunity to learn the Creole language, with a view better to underſtand the preaching of the Goſpel is truly edifying. Some alſo have taken great pains to learn to read the Bible, and attend the inſtruction of the children in that view. But our aim is not ſo much to teach them to read and ſing hymns, as to make them attentive to the truths contained in the Scriptures and Hymns, that they may experience their power in their hearts, and that thoſe, who have gifts to be aſſiſtants in the Miſſion, may be prepared for that office, by the teaching of the Holy Spirit himſelf.

In ſome places, eſpecially at Bethany, complaints are made, that there is a want of ſuch to whom the office of aſſiſtant can be given with confidence.

In *February*, however, two Negroe-brethren and four Siſters were appointed to it, and the manner in which they accepted

accepted of it, ſhowed true humility of heart, and their dependance upon the Lord, and his grace and help alone.

At Nieſky, one of the aſſiſtants attended the funeral of one of our Negroes, who had died ſuddenly, but happily, and delivered a diſcourſe to the company preſent, in which he declared with energy and unction, how needful it is to attend to the ſalvation of our immortal ſouls in early and healthful days, and to ſee to it, that we are cleanſed from ſin by the blood of Jeſus, if we would be ready to ſtand in the preſence of our God with joy. Some ſtrangers were much aſtoniſhed and even alarmed by this addreſs, and ſaid: "If that were true, we ſhould all be loſt;" adding, "that, not to be perplexed by ſuch conſiderations too ſoon, they would in future rather attend a dance, than ſuch a funeral." To this a Negro-ſiſter replied in ſo ſuitable a manner, that they were put to ſhame, and we have hopes that they did not come in vain.

All the Diaries contain pleaſing accounts of numerous viſiting friends, eſpecially on prayer-days.

At Bethany our Brethren received a friendly viſit from his Excellency, Mr. Von Scholten, Commandant of St. Jan, his ſon, and other gentlemen in the Government. In St. Thomas, they had, in December, an unexpected viſit from ſome Brethren, who were on their paſſage to North America, but driven by contrary winds to the Weſt India iſlands, on December 26th. From theſe viſitors they received ſome pleaſing intelligence concerning the Synod of the Brethren's Church held at Herrnhut. They ſtaid with them ſeveral weeks, during the repairs of their ſhip.

The hurricane-ſeaſon paſſed by without any damage. The Lord alſo preſerved them, in times of illneſs, during the ſmall-pox, and other dangerous epidemical diſorders, from all harm.

March

March 9. At three in the afternoon, a violent earthquake was felt at Newherrnhut in St. Thomas, as likewiſe at Bethany, in St. Jan, which laſted 30 ſeconds, and was accompanied by ſo tremendous a ſhock, that all the people ran in diſmay out of the houſes into the fields. Soon after, the air was filled with ſmoky exhalations, which remained without any rain, all day.

At Nieſky, in the night of October 20, the garden-wall was thrown down by a flood, owing to exceſſive rains. October 28, there aroſe a violent ſtorm of thunder and lightning at Friedensthal, in St. Croix. It laſted an unuſual time, and the peals of thunder were ſo frequent and tremendous, that nothing like it had happened within the remembrance of the Miſſionaries. The lightning ſtruck in two places in the town, and alſo on a ſmall iſland, called Proteſtants Kay, in the harbour, but did no harm. The rain was ſo exceſſive, that torrents came ruſhing down the hills with great noiſe, and ran down the vale in which our ſettlement lies, like a mighty river, covering all the land between our burying-ground and the King's road. All the roads were ſo much damaged, that great charges were incurred by the needful repairs.

Many dangers, however, by which the Negroes in general, were threatened during this period, were graciouſly averted, though ſome damage was ſuſtained by individuals. None of them ſuffered in health, or loſt their lives in conſequence of the troubles. Three of our congregation loſt their hands in the ſugar-works, and afterwards died in great pain, though reſigned and truſting to our Saviour. We received the moſt ſatisfactory account of their behaviour on their death-beds; how they turned to him in their diſtreſs, praying fervently, and finding comfort in the conſideration of the great pains he endured to deliver them from eternal

death. One Negro-brother was drowned in the ſea at Emmaus. Two belonging to the congregation at Friedensthal were ſuffocated, by the exploſion of inflamable gas, in a large rum-vat; A third, attempting to help them, was ſaved by falling backwards.

Among thoſe of our negroes, who departed this life, the following are noticed:

1. *Cornelius*, a venerable old aſſiſtant at Newherrnhut. He was the oldeſt, and a very faithful and uſeful aſſiſtant in this Miſſion. He departed November 30, into the joy of the Lord, in the 84th year of his age. His memory will ever remain precious in St. Thomas's. A particular account of his life has been drawn up.

2. The communicant widow, *Sarah*, at Nieſky, in St. Thomas's, departed ſuddenly on October 6. An hour before it happened ſhe was diligently at work in the ſtreets. Some weeks before, ſhe expreſſed a preſentiment of her approaching diſſolution, and ſaid to her acquaintance: "You ſee me indeed walking about, apparently well, but you will not ſee me long, for the time is coming, that our Saviour will call me and take me to himſelf.

3. *Joel* of Emmaus, in St. Jan, a communicant, who alſo departed ſuddenly, having had a ſtrong preſage of his approaching end. A few days before, he ſaid to one of the aſſiſtants on the plantation: "My Brother, we ſhall not remain long together, and this is the laſt time I ſhall dine with you. I cleave cloſe to my Saviour, and believe with firm confidence, that He will preſerve me, His poor child. He is and ſhall remain my greateſt treaſure to my end." On the laſt day of his life, June 6, he went into the kitchen, to his work, in good health; but after wiſhing the people preſent a good morning, he added: "this is the laſt time I ſhall come into the kitchen." Shortly after he begged the ſteward to give

him

him ſome ſugar for his breakfaſt "for the laſt time," and then returned to his work; fell down, loſt his ſpeech, and in a few hours breathed his laſt.

4. *Ketura* of Friedensberg, in St. Croix. About the time ſhe was admitted to the Lord's Supper, ſhe had a heavy trial. Her only ſon was found guilty of being an accomplice in an attempt to poiſon the Overſeer, and was executed. This at firſt ſeemed to rob the poor afflicted mother of all her confidence in our Saviour. However He did not forſake her, but filled her heart again with peace and comfort. She grew reſigned to His will, and from that time cleaved cloſely to Him, as her only refuge. The cheerfulneſs and reſignation, with which ſhe expected her end, proved a bleſſing to all thoſe, who viſited her in her illneſs.

5. *Joſhua*, a Communicant, from an eſtate near Newherrnhut, was a worthy old man. He never could ſufficiently extol the mercy of our Saviour in delivering his ſoul from death. His expreſſions, in ſpeaking with us, previous to the enjoyment of the Lord's Supper, were truly proofs of his living in conſtant communion with Chriſt, and his walk was edifying. In his laſt illneſs his cruel proprietor put him into a ſick-houſe, more reſembling a dungeon, without a window, where he received neither meat nor drink, nor any thing to relieve his pain, or reſtore him to health. Here he muſt have periſhed for hunger, (as many a one in the ſame predicament has done) if the Negro-Brethren had not had compaſſion upon him. But hard as the laſt part of the earthly pilgrimage of this worthy Believer in Jeſus was made to him, he remained, amidſt all the preſſure of pain and ill-treatment, joyfully looking up to him, who was able to deliver him from all evil. His happy releaſe followed on December the 5th. As ſoon as he was dead, the overſeer, a humane man, provided ſome boards, to

make

make a coffin for him, without conſulting his maſter. The coffin was finiſhed, but the maſter coming home, broke out into violent curſes and expreſſions of rage. He immediately ordered it to be deſtroyed, a hole to be dug, and the body to be thrown into it without ceremony. This conduct exceedingly grieved our poor negroes, who always had a great love for the deceaſed. Each of them furniſhed a board, and in the night they conſtructed a coffin upon a neighbouring plantation, which they brought early in the morning for the funeral. But their hard-hearted maſter perceiving it, drove them all away in a great paſſion, and ordered ſome Buffalo Negroes to drag the body away, throw it into a pit, and cover it with earth.

Beſides these members of our Negro Congregation, it alſo pleaſed the Lord to take home to himſelf Siſter Mary Elizabeth *Haenſel*, on the 27th of September, at Friedensthal, in St. Croix, after a long illneſs. A large company of Negroes attended her funeral, notwithſtanding the rain, for ſhe was much beloved by them, and many tears were ſhed on that occaſion. The funeral diſcourſe on the words: *Who ſhall condemn; it is Chriſt that died, nay rather that is riſen again*," made a deep impreſſion on the audience.

October 22, in the ſame place, Brother and Siſter *Zorn* had the grief to loſe their little daughter, *Mary Catharine*, at three years old. There appeared already in this early ſtage of her life agreeable traces of the Lord's grace in her heart, and ſhe uſed always, before ſhe went to bed, of her her own accord to ſing ſome verſes with peculiar devotion; ſhe gained the love of all who knew her, by her friendly and loving behaviour.

In all the six Settlements 272 Negroes, belonging to our Congregation, departed into eternal reſt.

Two hundred and forty-three adults, and 148 children were

were baptized, 253 were added to the candidates for baptism. The Congregations of believing Negroes, under the care of the Brethren in these Islands, consisted at the close of 1801, of the following numbers:

IN ST. THOMAS.

At Newherrnhut	1075
Niesky	1258

IN ST. CROIX.

Friedensthal	3815
Friedensberg	2838

IN ST. JAN.

Emmaus	710
Bethany	580
In all	10276 souls.

whom, with ourselves, we commend to the love and prayers of all our Brethren and Friends everywhere.

Life of CORNELIUS, *a Negro-Assistant in the Brethren's Mission in* ST. THOMAS, *as related in the Diary of* NEWHERRNHUT.

THE Negro Brother *Cornelius* has not left any written account of his life, though often encouraged to do it. As he was well able, he might have furnished a very interesting narrative, being one of the oldest Members of this Congregation,

Congregation, and for many years a faithful labourer amongſt his own nation. But he poſſeſſed an uncommon ſhare of humility, and, whenever we ſpoke to him in that view, he uſed to ſay, " I am not worthy that any thing ſhould be ſaid concerning me. I am a poor ſinner, and the chief of ſinners. In me there was and is no good, and all I have is what Chriſt has given me, according to his great mercy, by which he ſaved my ſoul. This alone is worth ſpeaking of." We can therefore only relate ſo much of his hiſtory as our long acquaintance with him enables us to do.

Above fifty years ago, he was powerfully awakened by the ſimple teſtimony of the Brethren's Miſſionaries concerning the death and atonement of Jeſus. He grew concerned about the ſalvation of his ſoul, and felt a ſtrong impulſe to attend their public miniſtry, and their private inſtruction in the Chriſtian Doctrines. However, it was ſome time before he could reſolve entirely to renounce the world and its heatheniſh ways.

It happened once that he attended a merry-making of his countrymen. Even into this houſe of riot, the Lord, as the good Shepherd, followed his poor ſtraying ſheep, and ſo ordered it, that our late Brother *Frederic Martin* paſſed by, and being made attentive to the uproar, looked in at the door, and immediately eſpied his ſcholar Cornelius. He beckoned to him to come out, and in a friendly, but ſerious and emphatic addreſs, repreſented to him, that it was not becoming for one, who had declared, that he would give his heart to our Saviour, to attend ſuch meetings as theſe. " Here," ſaid the Miſſionary, " the Devil has his work, and you have aſſured me that you will not be his ſlave. But now I diſcover that your heart is ſtill in his power, for you ſtill love the vanities of the world, and the company of the

the children of disobedience, in whom he rules. It would therefore be better that you left off coming to our meetings, and to the school." This offended him greatly, and he thought, "What is that to the White Man, and what do I care for him?" However his amusement was spoiled for that time, and he returned home much displeased, and resolved never more to visit the Brethren, or attend their meetings. But his heart was not at rest, and his convictions grew so strong, that he could not sleep at night. The address of the Missionary sounded continually in his ears, and followed him with so strong an impression, that he altered his mind, and visited him. Being received, not, as he feared, with displeasure, but with great cordiality, he was exceedingly affected, and related with many tears, what had passed in his soul during the days past. This gave Brother Martin occasion to converse freely and closely with him, and Cornelius now made a solemn promise to surrender himself entirely up unto him, who had shed his blood to redeem him.

June 1, 1749, he was baptized, with twenty other Negroes (who all departed before him out of time) by Brother John de Watteville, Bishop of the Brethren's Church, who was at that time on a visit to the Mission in St. Thomas, and on September the 27th, of the same year, he, with fourteen more, was admitted to the enjoyment of the Lord's Supper. Ever since that period, he remained faithful, and the grace he then received was above all things precious and important to his soul. He also made daily progress in the knowledge of himself, and of the love of his Lord and Saviour Jesus Christ. He had an humbling sense of his innate depravity, but cleaved so closely to our Saviour, and relied so firmly on his atonement, that all who spoke with him were encouraged

raged and edified. He likewiſe ſoon began to preach Jeſus, as the Friend of ſinners, to his countrymen. In 1754, he was appointed an aſſiſtant, and has ever ſince ſerved the Lord and the Congregation in various ways with great zeal and faithfulneſs.

God had alſo bleſſed him with a remarkable ſhare of good ſenſe, and many talents.

He had learnt the buſineſs of a maſon well, and had the appointment as maſter-maſon to the Royal buildings, in which employ he was eſteemed by all who had any thing to do with him, as a clever, upright and diſintereſted man. He laid the foundation-ſtone of each of the ſix Chapels belonging to our Miſſions in theſe Iſlands, which are now all built of ſtone, and likewiſe aſſiſted in building all the houſes in our different ſettlements. He was able to write, and ſpeak the Creol, Dutch, Daniſh, German and Engliſh languages; which gave him a great advantage before all the other Negroes. Till 1767, he was a ſlave in the Royal plantation, now belonging to Count Schimmelman. He firſt purchaſed the freedom of his wife, and then laboured hard to gain his own liberty, which at laſt he effected, after much intreaty, and the payment of a conſiderable ranſom. God bleſſed him and the work of his hands in ſuch a manner, that he alſo by degrees purchaſed the emancipation of his ſix children.

In his free ſtate he ſought, more than he poſſibly could do before, to ſerve the Lord among the people of his own colour, and ſpent whole days, and often whole nights in viſiting them in the different plantations. The gift he poſſeſſed, diſtinctly and emphatically to expreſs himſelf upon religious ſubjects, was wonderful, and his diſcourſes both in the weekly meetings at the Chapel, and at funerals, were full

full of life and ſpirit, inſomuch, that not only the Negroes, but even many white people of all deſcriptions, heard him with pleaſure and edification. Some ſpecimens of his gift in this way, may be found in a diſcourſe to the Catechumens, and a letter to Brother John de Watteville, inſerted into Oldendorp's Hiſtory of St. Thomas, page 1064, &c.

At the ſame time we can ſay with truth, that he was by no means puffed up by the excellent talents he poſſeſſed. His character was that of an humble ſervant of Chriſt, who thought too meanly of himſelf to treat others with contempt. To diſtribute unto the indigent, and aſſiſt the feeble, was the delight of his heart, and every hungry, ſuffering, and perplexed ſoul, found in him a generous and ſympathizing friend, and faithful adviſer.

In the year 1796, his wife departed this life very happily, after which he now ſought to be free from all outward concerns, and gave up his buſineſs to his eldeſt ſon. The infirmities of old age encreaſing upon him, he ardently longed to depart and be with Chriſt. During the laſt three years of his life, he was exceedingly worn down by a conſtant cough and pain in his ſide, and the time of his final releaſe appeared to him to be put off too long. His great activity and cheerfulneſs of mind ſuffered by it, and ſometimes it would ſeem as if his faith and courage failed. He complained now and then with great earneſtneſs and many tears, that he no more felt his love to the Lord Jeſus ſo fervent as formerly, and once, as he was reading and meditating, over that text of Scripture; "I have ſomewhat againſt thee, becauſe thou haſt left thy firſt love," he exclaimed; "Ah! I have alſo left my firſt love," and could not immediately be comforted.

Whenever any of us viſited him, the converſation ſoon turned upon ſpiritual ſubjects, and all hearts were melted.

All our Brethren and Sifters, who often called to fee him, expreffed how much they were edified and bleffed by their interview.

November 26, 1801, word was fent to us, that he was conſiderably weaker, and begged to fee a Miſſionary. One of us immediately went to his houſe. After ſome converſation concerning the love of our Saviour, the comfort to be derived from His ſufferings and death, His gracious help in the ſevereſt trials of this life and the moſt grievous temptations, Cornelius exclaimed: "Ah! I ought to have done more, and loved and ſerved my Saviour better. But I firmly truſt, that He will receive me in mercy, for I come to him as a poor ſinner, having nothing to plead but His grace, and the righteouſneſs through His blood." Being aſſured, that in this ſituation of heart he might, with full aſſurance and cheerfulneſs, reſt upon the gracious promiſes of our Saviour, and would obtain the end of his faith, even Eternal Life; he begged that his children might be called, that he might once more ſee them all together, to take a final leave of them.

This was done, and his children, with ſeveral grand-children, aſſembled around the bed of their ſick father. He now once more exerted all his ſtrength, ſat up in the bed, uncovered his venerable head, adorned with locks as white as ſnow, and addreſſed them thus:

"I rejoice exceedingly, my dearly beloved children, to ſee you once more together, before my departure; for I believe, that my Lord and Saviour will ſoon come and take your father home to Himſelf. You know, dear children, what my chief concern has been reſpecting you, as long as I was with you, how frequently I have exhorted you with tears, not to neglect the day of grace, but to ſurrender yourſelves with ſoul and body to your God and Redeemer, and to follow Him faithfully. Sometimes I have dealt ſtrictly with you, in matters which I believed would bring harm to your ſouls, and

grieve

grieve the Spirit of God, and I have exerted my parental authority to prevent mischief; but it was all done out of love to you. However, it may have happened, that I have been ſometimes too ſevere. If this has been the caſe, I beg you, my dear children, to forgive me. O forgive your poor, dying father."

Here he was obliged to ſtop, moſt of the children weeping and ſobbing aloud, being deeply moved by this addreſs. At laſt one of his daughters recovering herſelf, ſaid; "We! dear father, we alone have cauſe to aſk forgiveneſs, for we have often made your life heavy, and have been diſobedient children." The reſt joined in the ſame confeſſion. The father then continued: "Well, my dear children, if all of you have forgiven me, then attend to my laſt wiſh and dying requeſt. Love one-another! Do not ſuffer any quarrels and diſputes to ariſe among you after my deceaſe. No, my children," raiſing his voice, "Love one another cordially: Let each ſtrive to ſhow proofs of love to his brother or ſiſter; nor ſuffer yourſelves to be tempted by any thing to become proud; for by that you may even miſs of your ſoul's ſalvation, but pray our Saviour to grant you lowly minds and humble hearts. If you follow this advice of your father's, my joy will be complete, when I ſhall once ſee you all again in eternal bliſs, and be able to ſay to our Saviour; here, Lord, is thy poor unworthy Cornelius, and the children thou haſt given me. I am ſure our Saviour will not forſake you; but I beſeech you, do not forſake Him."

Words cannot describe what a ſenſe of the peace of God, and what melting of all hearts prevailed during this most affecting ſcene. The Miſſionary having taken occaſion from the above, to addreſs all preſent in an affectionate and earneſt manner, ſung a few verſes, then kneeling down, offered up a fervent prayer, thanking our Saviour for all the proofs of mercy and faithfulneſs experienced by this dear patient, now

ardently longing for his releaſe, and eſpecially, that He had drawn him by cords of love unto Himſelf, granted him to believe in Him, and enjoy the merits of His ſufferings and death, and preſerved him in this faith to the end of his mortal life. Then, with many tears, he beſought the Lord to grant to this his faithful ſervant rich conſolations, and to remove every cloud, that might in any degree obſcure the bright proſpect of everlaſting joy; to keep the eyes of his faith ſteadily fixed upon that great Atonement made for all ſin, and, when his time was come, to take him home into his joy, and impart unto him that reward of grace, which he had promiſed unto all thoſe, who were found faithful unto death, cloſing with thoſe words, "Amen, Lord Jeſus! come, and take this thy blood-bought ſheep home to thyſelf!" In theſe laſt words, Cornelius joined moſt fervently, and added! "Yea, Lord Jeſus! Come ſoon! Come, come, O come!"

The bleſſing of the Lord was then pronounced over him. His countenance ſhone with an expreſſion of joy and peace, and he could not expreſs in words, how thankful and happy he felt, while the tears flowed down his aged cheeks.

His departure did not take place till in the night between the 29th and 30th of November, when he fell gently aſleep, his children who were ſinging a hymn at his bedſide, not even perceiving, when he breathed his laſt.

His two ſons and four daughters are employed as Aſſiſtants. By them he lived to ſee twelve grand and five great-grand children. According to his own account, he was 84 years old.

Having received a promiſe, that he ſhould be buried in the burying-ground at Newherrnhut, where his wife and mother lay; ſteps were immediately taken towards it, and in the afternoon at 5 o'clock, the corpſe was brought from his houſe by a very large company of Negroe-brethren and Siſters,

ters, who being all dreſſed in white, walked in ſolemn proceſſion to the burying-ground. The Funeral-diſcourſe was upon the text, appointed for the day, on which he departed, *Ezek.* chap. xxxiv. ver. 15. *I will feed my flock, and I will cauſe them to lie down, ſaith the Lord.* The Chapel could not contain the numerous auditory, among whom were a great many white people, as a pleaſing proof, how much this venerable Negro-brother was eſteemed and beloved by perſons of all ranks and colour.

The diſcourſe delivered by *Cornelius* to the Negroes at Newherrnhuth, alluded to in the foregoing account, as inſerted into Oldendorp's History of the Brethren's Miſſion in St. Thomas, is as follows:

" *My dear People!*

" Moſes lifted up a brazen ſerpent in the wilderneſs, and all that were bitten by the fiery poiſonous ſerpents, were obliged to go and look at this brazen one, if they would be well. This happened long before our Lord and God appeared as man in the world. But it referred to him and to his bitter death on the croſs. When, therefore, He was in the world, St. John pointed to him, ſaying, Behold the Lamb of God, and the man of ſorrows, who is to be hung upon the croſs. He it is that can heal all thoſe that are bitten by ſin, as by a poiſonous ſerpent. Whoever looks to him with a believing heart, is made whole. He has taken away the ſin of the world, and died for us. All men may now come to him, even the pooreſt, the moſt ſinful and wretched. He receives all, even the very worſt. Let no one think himſelf too far gone, and that He will not receive *him*.

My dear people! if any human creature were too bad; then indeed he could not receive any one of us, for we

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are altogether a very bad people. In the Old Teſtament He commanded his Prophets to ſay, concerning us: *In that time ſhall the preſent be brought to the Lord of Hoſts of a people ſcattered and peeled.—A nation meted out and trodden under foot—to the place of the name of the Lord of Hoſts, the Mount Zion:* and again, *The Gentiles ſhall come to His light, and to the brightneſs of his riſing.* He will even have Negroes, and he will receive *them* gladly.

My dear people! let every one of you therefore come, juſt as he is. He only deſires to have your hearts. I myſelf feel that I am very poor and needy, but on this very prayer-day I have experienced His grace in my heart, and felt his love towards me. This he gives me daily to feel, and every one of you may enjoy the ſame favour. All depends upon this one thing, that we give ourſelves *wholly* to our Saviour. We cannot divide our hearts between him and the world. The only way is, to give them wholly unto him: therefore ſurrender yourſelves up with your whole heart. He will have mercy upon you, grant you to know His love and grace, and freely impart to you all he has purchaſed for you upon the croſs."

VARIOUS ACCOUNTS.

1. BY letters received at Bethlehem, from *Fairfield*, in Canada, it appears, that the Miſſionaries *Schnall* and *Dencke* had experienced a remarkable preſervation of their lives. The former was on a viſit to the latter in the Chippeway country, where they were ſitting with the family of a Mr. *Harriſon* round the fire, when ſuddenly a barrel of gunpowder, containing about 40lb. took fire. The exploſion was dreadful, and all in the room were more

or

or leſs hurt. Two of the family died the day after, in conſequence of it. Three others were dreadfully mangled. Brother *Schnall* was alſo exceedingly hurt, and fell into a violent fit of illneſs, which appeared to endanger his life. But Brother *Dencke*, who had only received a ſlight wound in his head, was in a few days ſo far reſtored, that he could wait upon Brother *Schnall*. Brother *Oppelt*, of Fairfield, hearing of the circumſtance, haſtened to their aſſiſtance, with ſome Indian Brethren, and brought Brother *Schnall* ſafe home on the 28th of Auguſt, 1802, to the great joy of the Congregation.

The Chippeway Indians have, with the uſual formalities, preſented a lot of ground to Brother *Dencke*, as his ſole property, for the purpoſe of building a Chapel and eſtabliſhing a Miſſion. It lies conveniently ſituated, ſurrounded by eight Indian villages.

2. Letters from *Lichtenau*, in Greenland, dated in October, 1802, which arrived by the ſhip from Julianenhaab, mention, that our Miſſionaries there had ſafely received all their proviſions ſent for theſe two laſt years. Both the Miſſionaries and their Congregations were well, and enjoyed the peace of God, and the comfort of His word uninterruptedly. The Greenlanders had alſo been ſucceſsful in procuring their ſubſiſtence.

3. At *Paramaribo*, and the other Miſſionary Settlements of the Brethren in Surinam, the Miſſionaries were all well in December, 1802, though in the former months they had ſuffered from ſlight attacks of illneſs. In November and December ſeven adult Negroes were baptized at Paramaribo.

4. A letter from Brother *Thomas Ellis*, at Iſland, in Jamaica, dated May 21, 1803, contains the following:

" I heartily wiſh I could give you as pleaſing an account of the progreſs of the work of our Lord among the Negroes here, as you receive from other Miſſions; but as yet the proſpect is not very glorious. However we do not loſe

courage;

courage; for we have perceived many diſtinct traces of the operations of the Holy Spirit in the hearts of ſeveral of our Negroes, by which our faith is ſtrengthened, and we have hopes, that it is our Saviour's gracious intention, to bring yet many of the poor blacks in this iſland to the knowledge of the truth, ſo as to make them partakers of His great ſalvation. When we firſt became reſident here a large company of Negroes attended the public worſhip; but of courſe as the novelty ceaſed, their numbers alſo decreaſed, and our regular Congregations remain ſmall, yet we truſt, that both here and on Union eſtate, ſome real and laſting good has been done. The houſe we live in, which has been fitted up for the purpoſe, at a conſiderable expence, by the proprietor, is in every reſpect convenient and ſuitable. We are happy in having opportunities to correſpond with our fellow-miſſionaries, and true brotherly love and harmony prevails amongſt us."

Brother *Chr. Liſter*, at Carmel, mentions the following:

"*May* 7, 1803. In one of our laſt conferences concerning this Miſſion, we expreſſed a wiſh, that ſome kind of building, for the purpoſe of meeting the Negroes at Elim, might be erected, as they ſeemed diſpoſed to attend. It is with much pleaſure that I now can inform you, that the difficulty on Elim Eſtate has increased, from the number of Negroes attending the word preached there. I am confident that if their good maſter would indulge them with a meeting-place, they would prize it greatly, and make good uſe of it, and many a poor Negro would pray for him, in which the Miſſionaries would join with all their hearts. We truſt the time will come when we ſhall ſtand in need of more meeting-places. From Eaſter laſt, to the preſent time, ſeven adults have been baptized, and eleven added to the candidates for baptiſm."

Extract of the Diary *of the* Miſſionaries *at* Bavian's Kloof, *near the Cape of Good Hope, from November 1ſt, to the end of the Year* 1797.

NOVEMBER 1ſt, in the evening meeting we read and expounded the 15th Chapter of Paul's Epiſtle to the Romans, to our Hottentots. On the 4th, we received a meſſage from a man who had promiſed to come hither towards the end of October and aſſiſt us to build a corn-mill, (See p. 155), purporting, that he could not poſſibly come before the New Year, but that if we then could not find another mill-wright, he would ſee what he could do for us. We felt not a little diſappointed on this occaſion, and were ſorry, from ſome circumſtances, to perceive that ſome of our neighbors do all in their power to prevent our having a mill of our own Nor are we much ſurprized at their oppoſition, for the cuſtom hitherto prevailing was, that when the Hottentots went to a farmer to get a meaſure of corn ground at his mill, they were obliged to wait a week or longer, and to work ſo long for the farmer without pay, beſides which they had to pay twelve Dutch ſtivers for grinding. If they were under the neceſſity of purchaſing flour, they were obliged to enter into an agreement to work for the farmer for a much longer time, for which they received very low wages, and had beſides to pay dear for the flour; but if they took any home for their families on account, then they were obliged to make a new agreement to come and work it out, thus remaining, as it were, the farmers' bondſmen. Now all theſe grievances would be at an end, if we had a mill, and as it is a moſt eſſential and neceſſary means both of our and their ſupport, we truſt in God, that he will help us in this matter alſo, as he did with regard to our

chapel, and not put our confidence in him to ſhame. On the 6th Negrini arrived here, and promiſed to come in a fortnight's time and do all the work belonging to the wheel.

Towards evening we had a meeting with the baptized, in which Solomon and Joanna, who had promiſed each other marriage, were married, and exhorted to walk in that ſtate as becometh children of God. In the following days we ſpoke with all our baptized Hottentots, and finding them not in that ſtate of mind, that we could be quite ſatisfied with them, we mentioned to the communicants on the 8th, that not perceiving that hunger and thirſt in their ſouls after our Savior and his righteouſneſs, which we had hoped would never be wanting in them, we had reſolved to poſtpone the celebration of the Lord's Supper, having no cheerfulneſs to admit them to it in that ſtate. This had a good effect upon their minds in bringing them to reflect on their lukewarm courſe.

On the 9th, in the public meeting, Betge's daughter, born laſt night, received holy baptiſm.

Many of our baptized and communicants came on this and the following days to ſpeak with us. They begged forgiveneſs for their indifference and inattention, by which, they ſaid, they had grieved our Savior and their teachers, and declared their full intention to turn anew unto the Lord and live alone unto him. On ſuch occaſions they are more than ever objects of our concern and prayers, and the Lord hears and anſwers us.

On the 12th, we had a viſit from Mr. Clude and his whole family, who came purpoſely to attend public ſervice in the chapel, at which Brother Marſveld ſpoke upon Iſaiah, chap. xl. ver. 1. In the afternoon, an Engliſh dragoon came hither with letters from the Cape Town, directed to the care of Brother Kuehnel. Mr. Heuſer had added a letter, which gave an account of the arrival of a Daniſh ſhip at the Cape, bringing

bringing the news that a general peace was expected to take place every day.

On the 13th, we joined in ſpirit our dear congregations in Europe in celebrating the event, by which this day has become remarkable in the Brethren's church. In our family meeting in the forenoon, we offered up prayers and thankſgivings to our adorable Lord and Savior as the Chief Shepherd and Biſhop of our ſouls. We praiſed him for all his mercy, truth, and power manifeſted in the congregation to which we belong, and in us as individuals. As his poor weak ſervants, honored to be employed in his vineyard, we confeſſed our many faults and wants, praying him to forgive us all our ſins and miſtakes, to grant us, as hitherto, the grace to love him above all things and ſerve him with cheerful hearts, and to bleſs our weak endeavors to preach the word of his croſs to the nation, to which he has ſent us, that many hundreds and thouſands may be gained as the reward of his ſufferings. We alſo renewed our covenant with him and each other, to be, through grace, his faithful followers, till we ſee Him face to face. We can truly declare, that He granted us to feel his preſence in the moſt heart-reviving manner.

On the 15th, we had an agreeable viſit from a Mr. Haenkel, a German Lawyer, reſiding at the Cape Town. He formerly attended the Brethren's miniſtry at New Dietendorf, his parents reſiding at Arenſtadt, but going to the Univerſity at Berlin, he came out of all connexion with the Brethren, and four years ago arrived in this country.

To-day one of our Hottentots experienced a particular preſervation of his life. He was at work in the quarry to get ſtones for our mill, when one of the moſt venomous ſerpents ran acroſs his legs, without hurting him. Had he been bitten, he muſt have died in a ſhort time without help.

On the 18th we had a diſagreeable diſpute with Mr. M—— a farmer. The caſe was this: two Hottentot girls who have lived here a conſiderable time, and give good hopes of their becoming true and faithful chriſtians, but were born upon Mr. M's. eſtate, where their father was in ſervice, were ſeized by Mr. M. while gathering firewood in the foreſt, forced to go home with him, and threatened with ſevere puniſhment if they ventured to return to Bavian's Kloof. However, in a few days, watching their opportunity, they eſcaped and returned hither. They immediately came to us and beſought us with many tears, that we would permit them to live here and hear the word of God. To this we could only anſwer, that as far as the law of the land ſupported us, we would protect them. After two or three fruitleſs attempts to get them back, Mr. M. came hither and demanded to know, whether we would deliver up the girls. We anſwered, that we compelled no one to live here, but rather admoniſhed our people to go and work for the farmers, both that they might aſſiſt their former maſters, and likewiſe earn their bread in a proper way. But thus much we knew, that the Hottentots were a free people and ought not to be treated as ſlaves. Mr. M. alledged, that the girls were his property, having been born on his eſtate, and therefore muſt ſerve him, till they are twenty-five years old. We replied, that we well knew that this had formerly been the cuſtom of the country, but that it was no more ſo. He ſaid, he ſhould only attend to what the former government had decreed, and inſiſted upon his right. We informed him, that it was the former government, and not the preſent, which had generouſly aboliſhed the abovementioned practice. He then threatened to uſe his intereſt with the Landdroſt againſt us, to which we only anſwered, that we very well knew the ſenſe both of the former and preſent Governors of the

country

country upon this subject, and in case of any dispute, would gladly submit to the decision of the ruling power, which we would endeavor to obtain. He could not deny the impropriety of using force to obtain his ends, and at last left us, apparently convinced and better reconciled.

On the 19th, five farmers came to the morning service intending to stay and dine with us; but while we were under some concern how to treat them in a proper manner, being just then very short of provisions, four English officers arrived, who immediately announced that they came purposely to take their dinner here. On our apologizing for the scantiness of our stock, they said, soldiers were satisfied with any thing and we need not be under concern about that. Meanwhile we perceived that four of our other friends, alarmed at the appearance of the officers, had mounted their horses and were riding off in haste. Thus we retained only five guests, who left us in the evening, seemingly well pleased with their visit.

On the 20th, we had occasion to lament the consequences of the present state of warfare, in an instance peculiarly trying. Some of the young women who had lived here with their parents, and promised very fair, had suffered themselves to be seduced by the soldiery, quartered in our neighborhood, to various excesses, to the great grief of their parents. To-day two of them came hither and were caught and severely beaten by some of their relations for their disobedience. As soon as they could disengage themselves, they ran back to the dragoons, complained bitterly of their ill-treatment, and endeavored to set the soldiers against the inhabitants of this place. It may be conceived what we must feel, when we see such disorder, and have the grief to perceive, that these young people, whose attention and diligence formerly gave us so much pleasure and such good hopes of their prospering for the Lord, and being preserved from

from the ways of iniquity, are now overcome by the allurements and temptations of ſin and the world, and not only fall a prey to it, but are ſo infatuated, that they would even bring their families and teachers into diſtreſs and danger, rather than return and confeſs their error. We have however nothing to fear from the ſoldiers, whoſe behavior, whatever it is ſaid to be in other places, has been uniformly good in this place, partly indeed becauſe the ſtricteſt diſcipline is kept up, and partly becauſe we have ſuch frequent viſits from theirs officers. Meanwhile we commend theſe poor ſtraying ſheep to the mercy of our Savior, and turn to him in all our diſtreſs with confidence.

On the 21ſt, we had a funeral of a child, at which Brother Schwinn ſpoke on the text appointed for the day.

On the 24th, one of our baptized Hottentots, Solomon, experienced a remarkable proof of God's preſerving care. He was in the afternoon employed in ſhaping ſtones for our mill, and meanwhile laid his jacket down on the ground. At ſeven o'clock he put it on again to go to chapel, where he had not been long, before he felt ſomething ſtirring between his jacket and ſkin. At firſt he was not much alarmed, but during the next meeting of the congregation to ſing ſome hymns, he felt the ſame diſagreeable motion with more violence. Afterwards he came into our kitchen to get his ſupper, and there the ſenſation became intolerable. He therefore pulled off his jacket, which was full of holes, to examine it, when on a ſudden he eſpied a very venomous viper, thruſting its head out of a hole, and ſhooting out its tongue in the moſt enraged attitude. All ſet up a loud ſcream, which ſoon brought us into the kitchen, where we found the people exceſſively frightened. The viper was ſoon killed and diſcovered to be of the moſt pernicious kind, about a foot long. We reminded the Hottentots, what great cauſe they had to be thankful on ſuch occaſions,

caſions for the gracious preſervation of our heavenly Father, for it was next to a miracle that this venomous creature, entrapped between the jacket and ſkin of the Hottentot for ſome hours, had not bitten or ſtung him, though in a ſtate of rage when caught.

On the 27th, we encoraged our people to go and aſſiſt the farmers to reap their barley, ſeveral of the latter having been here to ſeek reapers. In theſe days we had likewiſe many viſitors, both Dutch inhabitants and Engliſh officers, ſome of whom came purpoſely to be preſent at the meetings of the congregation.

December 4th, was the funeral of a child. It had been baptized laſt year, and departed on the ſecond inſtant. Brother Marſveld ſpoke from the text appointed for the day, and took occaſion to admoniſh all his hearers to be always ready to meet the Lord; for, young or old, we know not when we may be called into eternity.

On the 8th, after the morning meeting, a farmer arrived from Strandtfeldt with a waggon load of corn to ſell to the Hottentots. This never happened before as long as we have lived here, but rather both we and our people thought ourſelves well off if we could get corn at all, after going many miles to purchaſe it at the farmers' houſes. It is the more remarkable, as this very man was one of that company of people, who two years ago, conſpired to come and deſtroy this place, and being prevented from executing their deſigns, came to a reſolution not to ſell any proviſions whatever to us and our Hottentots, but to ſtarve us out of the country. And now he brings corn to our doors, at a ſeaſon too when it fetches the higheſt price, and ſells it cheaper than we expected to find it any where. More of the ſame company have been here lately and offered us ſeveral articles of proviſion. We are thankful for it, and conſider ſuch things as renewed proofs of the gracious protection

and

and care of our heavenly Father over us his poor defenceleſs children, for which we give him praiſe and glory.

On the 9th, we intended to partake of the Holy Communion with our communicants, who were all very deſirous after it, and had moſt earneſtly entreated us to admit them. We were therefore glad that all our viſitors left us in the forenoon; but juſt as we were going to prepare for it, five men and one woman came to ſee the place, and ſtaid over night, ſo that we were obliged to poſtpone the celebration of the Lord's Supper till the tenth, when after the uſual Sunday's ſervice, at which we had ſeveral ſtrange hearers, (with one Engliſh officer and three private dragoons,) our communicants aſſembled, and we partook of the Sacrament in peace and quiet. We felt that the Lord was truly preſent with us and our people, while we met to ſhew forth his death and to praiſe him for the ſhare he grants us in the precious merits of his ſufferings for our ſalvation.

During the firſt days of this month, the building of our mill was continued with diligence, and much forwarded by the aſſiſtance of ſome friends. Sunday the 17th, we had again many viſitors, and among them a German from Rothenſand, a pious man, who having heard various reports concerning us, came to ſee and hear for himſelf, for which purpoſe he ſtaid here ſeveral days.

On the 20th, we ſpoke with all the candidates for baptiſm, and found cauſe to rejoice over moſt of them. With ſome we ſpoke ſeriouſly concerning their lukewarm ſtate.

On the 22d, our mill was ſo far advanced that we could grind for the firſt time. It performs admirably well, and though it has been an expenſive building, we are ſure it will anſwer and repay all our trouble and expence.

On the 23d, a dragoon arrived from the warm baths, with a letter, requeſting us to reſerve a room for ſeveral Engliſh officers, who with their ladies intended to ſpend the holidays

holidays with us. In the evening a waggon arrived full of white people who announced the arrival of many more.

On the 24th, thirteen ſtrangers were preſent at the morning meeting, and towards evening a number of horſemen and ſeveral waggons arrived. Among the viſitors were the Engliſh officers abovementioned, with their company. We were at a loſs how to find lodgings for ſuch a number of ſtrangers, but the officers had brought a large tent with them, which they pitched before our houſe. The ladies occupied the room we had reſerved for them, and the gentlemen ſlept in the tent. In the evening the congregation met, and Brother Kuehnel read and expounded the hiſtory of our Lord's incarnation and birth from the leſſon of the day; after which he offered up a prayer, thanking Him that he came into the world to ſeek and ſave the loſt, and now offers mercy and pardon to all poor repenting ſinners of every tribe and nation.

On the 25th early, a great many more viſitors arrived, both on horſeback and in waggons, and our place was filled with white people. We were greatly embarraſſed thereby, for if we had permitted them go into the chapel, they would have taken up at leaſt one half, and the poor Hottentots, for whoſe ſake we live here, muſt have ſtood without, though many of them had come from a great diſtance to hear the "ſweet words of their father in heaven," as they expreſs themſelves. We therefore reſolved to place all the white people in the two rooms adjoining the chapel, where, with the doors open, they could hear all that was ſaid. They were very well ſatisfied, and ſeveral even declared they would rather miſs the pleaſure of being preſent, than ſee the Hottentots excluded. Thus the chapel was chiefly filled with Hottentots, only the Engliſh officers being admitted into it. A great number of Hottentots ſtood without, and near 150 white people attended in the rooms. Brother Marſveld

preached on the goſpel of the day, and the whole auditory was remarkably quiet and attentive. In the afternoon almoſt all the ſtrangers returned home. Many ſaid that they ſhould not forget what they had ſeen and heard, and we truſt that the word of our Lord's holy incarnation, life, ſufferings and death for us, has left an abiding impreſſion upon the hearts of many of our chriſtian as well as heathen hearers. After the ſervice was over, our ſettlement appeared crowded with people, for the farmers had a great many ſlaves with them, according to their common cuſtom.

On the 26th, we were glad to be alone with our Hottentots to celebrate this day in ſtillneſs. At ten o'clock Brother Schwinn preached on the goſpel, after which, during the uſual Liturgy, each of us baptized three perſons into the death of Jeſus, Brother Marſveld, Andrew, Thomas and Adam; Brother Schwinn, Barbara, Judith and Henrietta; and Brother Kuehnel, Hannah, Jane Gertrude and Anna Louiſa.

We can teſtify with thanks and praiſe to our Lord and Savior, that not only on this ſolemn occaſion, (for baptiſms are always attended with a particular manifeſtation of the power of his word and ſpirit) but during all the holidays, He has been in the midſt of us, ſtrengthened us his poor ſervants in proclaiming His ſaving grace unto mankind, and evidently bleſſed our weak teſtimony of his love, ſo as to produce great emotion in the hearts of many preſent. Not a few of the ſtrange Hottentots declared with tears their thankfulneſs for the bleſſings they had enjoyed, and expreſſed great ſorrow to be obliged to go away to ſuch a diſtance from this place. We ſpoke to them as comfortably as we could, for they live many miles off and have ſeldom an opportunity of coming to viſit us, and kneeling down with them all, we offered up fervent prayer to God our Savior, that he would grant an abundant and continuing increaſe

creaſe to the word ſown in their hearts; and particularly thanked Him for the mercy beſtowed upon us at this ſeaſon.

On the 31ſt, ſeveral waggons arrived and a great concourſe of people came from various quarters, both Chriſtians and Hottentots, to be preſent at the cloſe of the year, ſo that when we met in the evening, our chapel was full as much crowded as on Chriſtmas-day, and numbers were obliged to ſtand without. Brother Marſveld preached, and at twelve o'clock, we commended ourſelves, the nation among whom we preach the goſpel, yea all our fellow men in this country and every where, in fervent prayer, to the unbounded mercy of our gracious God and Redeemer, that he would abundantly pardon all our ſins and miſtakes, grant his bleſſing, as hitherto, to the preaching of the word of the Croſs, tread Satan under our feet, and remove every obſtacle that ſtill obſtructs the progreſs of his glorious kingdom in the earth. We praiſed him for the innumerable proofs of his mercy experienced in the year paſt, and thus cloſed the year at his feet, in unity with all his people on the face of the earth.

We muſt ſtill add ſome general remarks concerning the year 1797. Firſt we call upon all our Brethren and Siſters and friends every where, to join us in praiſing the name of God our heavenly Father, for all the benefits, ſpiritual and temporal, which we have received at his hands during the year paſt. In our external concerns he has richly bleſſed us, beyond all our expectation. Our garden furniſhes us with an abundance of every article neceſſary for our ſubſiſtence. Strangers even expreſs the greateſt ſurprize at the rich crops we gather, and many remark, that it ſeemed as if the bleſſing of God reſted particularly upon the labor of our hands, for ſuch a fruitful garden had not been ſeen in this country before. We have alſo this year planted a vineyard and hope to be able ſome time hence to make wine. As we have ſo many viſitors,

we are the more thankful that we thus obtain the means of making them welcome to our table in a homely way.

It is a circumſtance worthy of remark, that when we were building our ſmith's ſhop, great diſpleaſure prevailed among ſome of the farmers, and they agreed never to purchaſe a ſingle article we might make, nor to give us any of their work. They threatened openly that they would ſtarve us and our people out of the country. But God thought otherwiſe. We had hardly finiſhed the building, before ſeveral of theſe very people came in haſte for knives and other articles. Some, when they got them for a moderate ſum, went to the Cape Town and other places, and ſold them for more than double the price they had given us. At preſent a great many more are beſpoke by people at the Cape Town than Brother Kuehnel can furniſh, though he has taken a Hottentot boy to teach him the trade.

It was the ſame as to their threats concerning proviſions. We wanted a conſiderable ſupply of corn, meat, ſalt, wine, &c. during the building of our mill, when we had many hands at work; and the ſame people brought us as much as ever we ſtood in need of. For ſome time, however, they put their threats into execution, and about the middle of the year diſtreſſed the Hottentots here exceedingly. They were much enraged at not obtaining the uſual number of Hottentots to work in their fields. A great many are in ſervice of the Engliſh ſoldiers at the Cape Town, and cannot come. The farmers will not work themſelves, and not having ſlaves enough, their work is neglected. Now though the poor women and children cannot help that, yet their hatred to us and the Engliſh, (for, ſtrange to tell, we are always named together) was ſo great, that they reſolved to ſuffer theſe poor creatures to die with famine, rather than give or ſell any proviſions to them. We exerted ourſelves as far as lay in our power to relieve their diſtreſs,

but

but it was impoſſible to adminiſter to the wants of ſo many. The daily cry for food, particularly of the old and ſick people, who came crawling along, ſupported on crutches, or were carried hither, was enough to break a heart of ſtone. God however heard their cry and ſent them relief, by inclining the hearts of many to take pity on them; and thus at the cloſe of the year, we join them in thanks and praiſe to our and their heavenly Father.

As to the preſent rulers of this country, we enjoy their protection and favor, and feel, as we ought, thankful to God and them for it. We experience indeed ſome of the diſtreſs attendant upon war. Some of the dragoons quartered at Soete Melks Valy now and then behave with great rudeneſs to the Hottentot women, and have been guilty of ſeveral acts of violence, which we very much regret. Their conduct at this place is always orderly, chiefly becauſe many officers viſit us and attend to ſtrict diſcipline, but as they ride up and down the country, if they meet with the Hottentots and treat them ill, their names being unknown, no complaint can be made, ſo as to bring it home to the individuals. We truſt to the Lord, that in this reſpect alſo He will help us and give us reſt from without.

Secondly, we cannot deſcribe in words our thanks to our merciful Savior, that he has alſo in this year preſerved us in health, and in true brotherly love and harmony; granted us to feel his love and peace in our hearts; bleſſed and ſupported us; comforted us in all diſtreſs; and cauſed the doctrine of his Croſs and Paſſion, which we have preached, to be accompanied with power and the demonſtration of his ſpirit, ſo that it has penetrated into many hearts, both by means of the public preaching and by private inſtruction, Chriſtians as well as heathen have found the goſpel to be the power of God unto ſalvation; many enemies have become friends, and the number both of our congregation and of

our

our conſtant hearers has encreaſed; of the latter we cannot aſcertain the proper number, but of the former we count 136, fifty-three more than laſt year. Many of our men are not at home, being employed by the Engliſh at the Cape Town. This occaſions ſometimes great diſtreſs to their families, and we have loſt ſeveral hopeful young people by this means.

We find ourſelves not able to ſerve the encreaſing work of God here in the manner we wiſh, without more aſſiſtance, and are particularly anxious ſoon to obtain a married couple to attend, better than we can, to the families.

Some who had forſaken us, have been followed by the good and faithful Shepherd of his ſheep, and could find no reſt, till they returned again to the fold A few have been, to our great grief, wholly ſeparated from us. The work is great and important, and who is ſufficient for it? Ah, Lord Jeſus! help us thy poor weak and unprofitable ſervants, and ſuffer not that work, which thou haſt begun in this place, to be retarded or deſtroyed by any means! We can truly cloſe our report of this year with the declaration contained in that verſe:

The Lord hath ever to his flock
  Kept without ſeparation;
He doth abide our ſhield and rock,
  Our ſtrength and our ſalvation.
He leads us with a mother's care,
Preſerves from danger, guards from fear,
  Give to our God the Glory!

Signed HENRY MARSVELD,
DANIEL SCHWINN,
JOHN CHR. KUEHNEL.

Brief

Brief Account *of the Attempts made by the Brethren at* Sarepta, *on the river* Wolga, *near* Aſtracan, *in* Aſia, *to preach the Goſpel to the* Calmuck *nation.*

EVER ſince the firſt ſettling of the Brethren at Sarepta, (See Cranz Hiſtory of the Brethren p. 608. § 298.) their views were principally directed to the converſion of the Calmucks, a nation buried in the groſſeſt ſuperſtition and idolatry. Thoſe who lived in the neighborhood were upon a very friendly footing with the inhabitants of Sarepta, all of whom, both young and old, endeavored by every attention and civility, to gain the confidence of theſe heathen viſitors, as they conſidered it their duty to contribute whatever lay in their power towards obtaining the grand aim of the eſtabliſhment. Some circumſtances, however, put a ſtop for a time to theſe friendly communications. It was alſo found next to impoſſible to regulate a miſſion among them, though two Brethren, Chriſtian Hamel and Conrad Neiz lived with the Derbet Horde, during the years 1768 and 1769, wandering with them from place to place, that they might learn the language and be uſeful to them in various ways. In 1774, the great Derbet Horde retired from the country, and only a few poor ſtraggling Calmuck families were left in the neighborhood of Sarepta.

Meanwhile there were always Brethren found, who had willingneſs and courage to ſerve the Lord among the Calmucks, and uſed all diligence to learn their language. Among theſe we cannot help making particular mention of our late Brother *J. Maltſch*, who applied himſelf with unremitting attention to the ſtudy of the language, until his happy departure in March 1778. He watched every poſ-

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ſible opportunity to keep up a familiar intercourſe with the Calmucks, often ſpeaking with them of the only means of ſalvation through Chriſt Jeſus: nor did he ever ſuffer any other concern or engagement to interfere with his main calling, to be of ſervice to theſe people. Even in the laſt years of his life, when he was in a deep decline, and unable to go out of the houſe, he ſpent his time in the moſt edifying manner, always thinking on and praying for theſe poor blind heathen, that the Lord would point out the proper means, and bleſs the labors of the Brethren in teaching them the way of life and happineſs. Having made a conſiderable proficiency in their language, he wrote down ſeveral ſhort ſentences, and tranſlated great part of the goſpels into it, he alſo encoraged his Brethren to preach the goſpel in faith and hope, and teſtified to ſeveral Calmucks, who viſited him during his laſt illneſs, of the joy and peace he felt in his heart, and his readineſs to depart from this world, and to be with Chriſt for ever, which left a ſalutary impreſſion on the minds of ſome of them. Thus he fell aſleep as a faithful witneſs of Jeſus, and even in his dying moments expreſſed his joyful hopes, that he ſhould once hear Calmucks joining in the ſong of the bleſſed around the throne of the Lamb.

After his departure, the Brethren *Rudolphi* and *Jaeſchke* ſpent much time in endeavoring to learn the Calmuck language. Their progreſs was but ſlow for want of the proper means of inſtruction, yet their perſeverance and zeal was ſuch, that after ſome time they could converſe with the heathen in an intelligible manner. The miniſter of the congregation, Brother *C. Fred. Gregor*, encoraged by the example of the late Brother Maltſch, began likewiſe in the year 1778, to ſtudy this language, and ſucceeded better, having an opportunity of forming an acquaintance with a Calmuck, who procured ſome of their books for him.

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Theſe were faithfully copied by the Brethren, and proved in the ſequel of conſiderable uſe to ſuch as wiſhed to learn the language. He likewiſe went in company of the two abovementioned Brethren on a viſit to the horde of Prince Maſchi, which was encamped during Lent in 1779, in the neighborhood of Sarepta. At firſt a truly pleaſing proſpect preſented itſelf, and it appeared, as if by theſe viſits, ſome uſeful acquaintance would be made with the Calmucks, for many of them began to viſit the ſettlement, where they were received as friends, without any ceremony. A general deſire was alſo renewed in the minds of the Brethren, if poſſible, to take ſteps to begin a regular miſſion, and a plan having been propoſed for that purpoſe by the Elders of the congregation, to the Elders' Conference of the Unity, it was approved, and after many ſerious deliberations, with prayer unto the Lord for his gracious direction in this important matter, a reſolution was made to appoint four Brethren, whoſe chief buſineſs it ſhould be to learn the language, and to take advantage of every favorable opportunity to preach the goſpel to the Calmucks. Accordingly the following Brethren were choſen and accepted of the call, Chr. Fred. Gregor, Conrad Neiz, John Renatus Seiffart, and Chriſtian Pfeiffer. The greateſt difficulty lay in the want of means to obtain a thorough and grammatical knowledge of the language. The text appointed for the day, on which they received their call, was a great encouragement to them: *Say not, I am a child; for thou ſhalt go to all that I ſhall ſend thee, and whatſoever I command thee, thou ſhalt ſpeak.* Jer. i. 7.

They now met to learn the language. The means they had were chiefly the papers left by the Brethren Jaehrig and Maltſch, containing a very imperfect vocabulary, in which the words were often miſ-ſpelt; for they could hardly catch the ſound of them, when pronounced by illiterate

Calmucks. They had neither grammar nor other books containing any of the rudiments of that tongue, and though the books copied by Brother Gregor gave them ſome information, yet they ſoon perceived, that without a maſter, nothing would be done to the purpoſe. They at length found a Gadſull, or Calmuck teacher, willing to attend them for ſome hours every day, and to read the ſaid books with them, and the Brethren Gregor and Neiz made conſiderable advances. Nor did they neglect any opportunity of ſpeaking with this man of the way of life, and the only true happineſs, purchaſed for us by Jeſus Chriſt, the Son of God, who became man, and ſuffered and died for our ſins on the croſs, to reconcile us unto God; but he had no ears to hear, being an old, ſelf-righteous, ſelf-holy, and very ſuperſtitious man.

To proceed a ſtep farther in this buſineſs, the Elders of the congregation, who held frequent conferences with the abovementioned four Brethren concerning the beſt means of obtaining their aim, approved of a propoſal of Brother Neiz, who had made the greateſt progreſs in learning the language, and acted as interpreter between the ſurgeon of the place, Brother Wier, a man much reſpected by the Calmucks, and his patients from among that nation. He offered to begin to practiſe in a medical way among the Calmucks, under the advice and inſpection of Brother Wier, and to devote his whole time to them, that he might have a better opportunity of becoming acquainted with their language, and be able to aſſiſt his Brethren with the knowledge he might acquire. For this purpoſe a ſuitable place was fixed upon at Sarepta, where the Calmucks might have a kind of rendezvous and find every medical help from the conſtant attendance of the ſaid Brother. The firſt Calmucks who came hither in the year 1780, belonged to ſome poor families who had ſpent the winter on the oppoſite bank of the Wolga. There was among them an honeſt old Gellong,

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(or inferior prieſt) who often viſited and had agreeable converſations with ſeveral Brethren. In May the horde of Prince Maſchi came to the neighborhood of Sarepta, where they encamped from May 6th to July 14th, and thoſe Brethren who viſited them laſt year, received in return frequent viſits. No opportunity was omitted to preach the goſpel to them, and many liſtened with attention. One thing ſeemed to ſtrike them with particular ſurprize, which was, that we deſcribed our Savior in his reproach, purchaſing our ſalvation by bitter ſufferings in ſoul and body, and an ignominious death on the croſs; whereas they give of their gods, who, according to their tales, have alſo ſuffered a great deal for mankind, a ſplendid and glorious account, being terrified at the leaſt mention of death. Of the glorious reſurrection and aſcenſion of our bleſſed Lord, they would bear to hear more; but that he had died and was buried, was unintelligible and diſagreeable to them. Some however ſeemed to hear it with great attention, and a good impreſſion.

In July and Auguſt, the Derbet horde was here, and Brother Neiz had a great many patients among them. A certain Lama was even prevailed upon to lend him one of their moſt remarkable writings, of which a copy was made, and in the beginning of 1781, the ſame man who had firſt been employed as teacher, returned of his own accord, lent the Brethren ſeveral books to copy, and offered his ſervices to teach the language. By frequent converſations with this man, the Brethren acquired a better inſight both into the idiom of their language and into the tenets of their religion. There are, amidſt an aſtoniſhing number of idle tales, many good expreſſions, and ſound principles contained in their writings, which ſhow, that the authors of their religious ſyſtem were wiſer men than the preſent Calmucks ſeem to be. Several paſſages appear to have been taken from the

Chriſtian doctrines, and only to have been diſtorted to ſuit the perverſe notions of the nation. To theſe we may alſo reckon various cuſtoms and rites, which much reſemble thoſe of the Roman Catholics; for inſtance, the uſe of the roſary in prayer, the celibacy of the clergy, the faſts, the meritorioufneſs of good works, the maſs for the dead, &c. The diligent ſtudy of their writings had alſo this eſſential advantage, that the proper meaning of ſeveral words and phraſes was aſcertained, and ſuch words avoided which might occaſion the doctrine of our Savior to be confounded with their legends and fables. For in this they delight; and cunningly contrive, in interpreting, to find an opportunity of perverting this or the other part of our Lord's doctrine, or his works and miracles, ſo as to tally with the extravagant fables of their mythology. The inſtructor being frequently caught at this trick, and reproved for it, grew always extremely warm and zealous in defence of his doctrines, and one day refuſed to ſerve any longer as teacher; yet on the following day he returned, and begged to be again employed, preferring the profits he obtained to the zeal for his religion. Another *Gadſull*, who after the former had left Sarepta, often came to aſſiſt the Brethren in their hours of exerciſe in the language, ſeemed not wholly unmoved, when the converſation turned upon the only true God and our Savior Jeſus Chriſt.

In 1781, the Calmucks did not come often to Sarepta, the horde of Prince Maſchi being diſſatisfied with their reſidence in that country, and the Derbet horde ſtaying but a ſhort time in autumn. Brother Chriſtian Hamel having been taken ill during his ſtay with the horde, the Brethren Neiz and Pfeiffer went thither and abode with them from June 10th to July 28th, wandering from place to place. Brother Neiz had a very extenſive medical practice, and Brother Pfeiffer obtained a ſufficient knowledge of the language to be able to expreſs himſelf intelligibly. In

In general, about from three to ſeven Calmuck families have their reſidence here, who ſerve either as cow-herds or day-laborers and live in *Kibitkes* (huts) adjoining the farm. Theſe people come frequently to ſee the Brethren, and always take refuge to them in outward diſtreſs, which often proves a deſireable opportunity of ſpeaking to them of their ſouls' ſalvation, with a ſtammering tongue perhaps, but with a warm heart. To viſit them often in their Kibitkes would not anſwer the purpoſe, the men being all day long abſent from home, and alas! too much addicted to drunkenneſs, leaving the women to mind the houſekeeping.

As far as we know, the goſpel has not yet found entrance into the hearts of any of this nation, (except one hereafter mentioned). And though ſometimes one or other will exclaim, " theſe are important ſayings!" or declare, that he likes to converſe with the Brethren, yet they have never found one ſoul amongſt them who enquired a ſecond time, what he ſhould do to be ſaved. They ſeem to live very contentedly under their prieſts, with their falſe notions of religion, and poſſeſs great eaſe, chearfulneſs and mildneſs of temper, generally much more than the ſo-called Chriſtians, among whom they live. They are even proud of their religion, and frequently ſay, that though each nation has a right to have their own ways and doctrines, how to attain to the higheſt good, yet *their* way muſt needs be the beſt, as it ſhews them how a man may become a God. If they want to flatter the Brethren, they ſay, that their way of obtaining ſalvation is not far diſtant from that of the Calmucks, and though they have often been taught to ſee the vaſt difference, they never fail to quote their *Burchans*, or deceaſed ſaints, of whom they alledge, that they have done works very ſimilar to thoſe done by the Lord Jeſus. They hold the doctrine of the tranſmigration of ſouls, but their ideas

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of the world of ſpirits differ ſo widely from any thing Chriſtianity teaches, that they cannot underſtand us at all on this ſubject. According to their notions of tranſmigration, the only concern they have is, leſt their ſouls ſhould paſs over into ſome animal, or for a ſeaſon go into hell. Both theſe evils may be prevented, as they ſay, by frequent prayers and good works, the latter being moſt meritorious, when done by the clergy. They declare, that they deſire no greater happineſs hereafter than that which may be poſſeſſed here, ſuch as riches in cattle, furniture, &c.

It is often very burdenſome to our Brethren to hear all their nonſenſical and impertinent anſwers to the moſt ſolemn truths of the goſpel, and they even felt doubtful, whether they were not throwing that which is holy before dogs, and pearls before the ſwine, when they hear them turning every thing concerning our bleſſed Savior to ridicule, or ſo as to ſuit their own fabulous and fooliſh traditions. A peculiar degree of chearfulneſs and firmneſs of faith and hope is required, not to grow faint and weary in urging continually the neceſſity of believing in Jeſus Chriſt as the only Savior, among ſuch a people. If a Miſſionary grows warm and zealous in refuting their objections, they laugh at him for his weakneſs, as they call it; for they think it the greateſt virtue in man, to remain cool and tranquil on every occaſion, and therefore always endeavor, if poſſible, to throw their opponent off his guard by ſneering, or provoking expreſſions.

The baptiſm of the firſt-fruits of this nation in 1781, gave us new hopes, that the time may yet arrive, when God will call them from darkneſs unto light. She was a poor blind forſaken girl, called *Bolguſh*, and but eight years old when ſhe came to Sarepta, where ſhe was charitably received and educated in a chriſtian way. January 6th 1781, ſhe was baptized by Brother Nitſchman, and called Magdalene,

dalene, and in 1782, became a communicant. Indeed ſhe is not to our Brethren at Sarepta, what the firſt-fruits of the Greenland nation, Samuel Kajarnak, was to the Miſſionaries there: for he not only preached to his own nation by word and walk, and brought many to hear the goſpel, but aſſiſted the Miſſionaries to learn the language and tranſlate the ſcriptures.

We earneſtly recommend the Miſſion to the Calmucks, which hitherto has ſeemed to fail, to the prayers of all God's people, that they would entreat Him, with whom nothing is impoſſible, and who is the Savior of all men, to grant His goſpel to bring forth fruit among theſe poor people, who are now ſo hardened, and quietly ſlumbering in the chains of Satan, and that he would bleſs thoſe Brethren who are appointed to labor among them, granting unto them the aid of his Spirit, for *without him we can do nothing.*

Extract of the Narrative of the Life of Brother Elias Oſtergreen, *formerly a Miſſionary in* Lapland, *written by himſelf.*

N. B. Mention having been made in the former pages of the attempt of the Brethren to eſtabliſh a Miſſion in Lapland, the following narrative gives a more particular account of it.

I Was born July 19th, 1707, at Stockholm. My father was a ſoldier, and in thoſe troubleſome times, ſeldom at home. My mother however endeavored, to the beſt of her power, to educate her children in the fear and admonition of the Lord, and her good admonitions and fervent prayers were not in vain. I remember having, as a child, a great deſire

desire to be saved, and I prayed fervently to God to make me a child and heir of grace; I felt also in my heart a certain confidence, that my prayers would be heard, which filled me with childlike joy and rapture. When I was ten years old, I went as servant to a captain in the army, and spent two years in following the Swedish troops through different parts of Norway, till, my father obtaining his release, I returned with him to Stockholm. When I was sixteen, I partook for the first time of the Lord's Supper, and shall never forget the blessing I received on that day. My heart was filled, and my lips overflowed with praise and thanksgiving. After I had finished my apprenticeship, I was drawn into worldly company, and got deeper and deeper into the follies and vices of the age; yet I retained a troubled conscience and at times could weep bitterly over my sins, especially during Lent, when the history of our Savior's sufferings and death never failed to make a deep impression upon my heart. But I knew not one soul living, to whom I could speak of my spiritual concerns.

In 1730, I began to travel to other countries as a journeyman, and first went to Abo in Finland. This being an University, I met with clergymen and students in divinity enough, yet I do not remember to have heard one gospel sermon, but it was all mere world and darkness. Having staid here two years, I went to Reval, where a sermon by the Reverend Mr. Mickwitz caused great uneasiness in my mind. I spoke to my companions about it, but they advised me never to hear him again, for he had turned many a man's brain, and I foolishly followed their advice.

In 1735, I went to Petersburg, and there resolved to go again to the Lord's Supper, which I had neglected for two years. I went to a minister of whom I had heard, that he was not very strict in examining the communicants, and mentioned my intention to him. But when he read the

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uſual form of abſolution, my heart miſgave me and my conſcience told me, that I was not abſolved. I went home in great terror, and promiſed the Lord that I would amend my life, but I could not keep my promiſe. I now went to hear a popular preacher, called Plaſchnieck, who ſpoke of a conflict of ſoul for ſin. This ſtruck me, and I thought that this conflict had all along been wanting. I therefore ſtrove hard and ſpent my time in the greateſt anxiety till about Whitſuntide, when as I was crying to God for help, I felt my burden, as it were, drop from me and ſpent ſome time in joy and peace. Soon however I diſcovered that I was ſtill a ſinful creature; but on conſulting my ſpiritual guide, he comforted me by informing me that the conflict was paſt, and now I muſt ſtrive inceſſantly to conquer my ſinful affections. I attempted it, but again found myſelf foiled. Being acquainted here with ſeveral awakened people, we often met and read Arndt's works together. I ſtood with them in high repute as a pious man, and my ſelf-conceit and ſelf-complacency grew very great. Shortly after we heard of meetings for edification, held at Berlin by the late Count Zinzendorf, and ſome of us immediately ſet out for that place. After a very dangerous paſſage acroſs the Baltic, we arrived at Stettin, where I was prevailed upon to go ſtrait to Herrnhut, having a letter from Brother Graſman at Peterſburg to that congregation. The Brethren at Herrnhut received me with great kindneſs, and here it pleaſed the Lord, after various trials, to bring me, through the kind admonitions and directions of the Brethren, to the foot of the croſs, as a poor needy ſinner, who muſt be ſaved only by free and unmerited grace. I found that with all my religious profeſſions, I had been an enemy of the crucified Jeſus, and this, more than any thing elſe, pierced me to the heart. But now he gave me true faith in his atonement, and I can truly ſay, that I, worthleſs creature, found grace

in his ſight. What I felt on that occaſion I cannot expreſs in words.

About Eaſter 1739, I went to reſide at Herrendyk, but ſoon received a call to go with another brother on a viſit to the awakened ſouls, diſperſed in many parts of Sweden. We were alſo to endeavor to go and preach the goſpel to the heathen, ſtill living in Lapland.

We ſet out December 28th, 1739. In croſſing the great Belt we came into much danger among the numerous fields and mountains of ice ſurrounding us, and worked hard for two days and nights, without any food, before we could extricate ourſelves. Upon this we laid down and ſlept twelve hours; but were ſo much expoſed to the cold, that I had my toes and fingers frozen, and for upwards of a quarter of a year felt the bad conſequences of this adventure throughout my whole body. Having reſted four days with the Brethren at Copenhagen, we walked acroſs the frozen ſea to Malmoe. I ſtaid here ſix weeks and made an uſeful acquaintance with ſeveral awakened people. My companion, Brother Behr, went from hence ſtrait to Stockholm, but I called at Gothenburg, where I became acquainted with many people, who were earneſtly ſeeking the ſalvation of their ſouls. Among theſe were a few of the nobility and ſeveral clergymen of the eſtabliſhment, who complained of the diſpoſition of the awakened people in their pariſhes to abſtain from all church-communion. I endeavored to get acquainted with theſe people alſo, and the Lord bleſſed my labors, ſo that moſt of them returned to the church and became ſimple followers of Jeſus. Brother Behr was likewiſe active and his labors were productive of good fruit.

At Stockholm I viſited my mother, now ſeventy years old, and our converſation was to mutual edification. Here many awakened people of various ranks aſſembled, but we had

had to regret the many religious diſputes they were engaged in.

In 1741, we ſet out on our journey to Lapland. We ſpent the ſummer at Tornea, the moſt northern city of Sweden, about ſeventy Engliſh miles from the confines of Lapland, where one can travel only in winter. After Chriſtmas we proceeded, in company of a party of traders, who travel to the annual Lapland fairs upon ſledges drawn by rein-deer, and arrived at the firſt place, where a fair was held, about 170 miles from Tornea. We found there a ſmall church, built of wood, in which a miniſter preached and adminiſtered the ſacraments during the fair. Except at this time, they never go to church the whole year round. We made enquiry whether no unbaptized or heathen people were there, that we might ſpeak with them; but were told, that they were all good chriſtians. Their walk and converſation however did not prove it, for as long as the fair laſted, not one was left, who had not been guilty of drunkenneſs. This the traders encorage, by bringing a large ſtock of brandy with them, that when the people are intoxicated, they may make the better bargains. Finding therefore, that we were of no uſe here, we reſolved to croſs the mountains and go to Finmark, and for this purpoſe engaged a Lapland guide. He had a herd of 500 rein-deer, but drove them only as far as the confines, where the foreſts end, and leaving them there, brought us to a fiorde, or bay, on the Icy ſea. Here we found an old, pious man, who made us welcome to his houſe, till we ſhould find an opportunity to proceed. Having waited in vain twelve weeks, at length we procured a boat, with which we intended to go 250 miles farther to the Norwegian Laplanders. On leaving the bay, we had the wide ocean to the right, and exceeding high rocks and mountains, covered with perpetual ſnow and ice, to the left hand. Whenever the wind was

high, we were obliged to run towards ſome rocky iſland, or neighboring coaſt for ſafety, haul our boat on ſhore, and wait till the wind abated. We had ſufficient covering of rein-deer ſkins to ſcreen ourſelves from the cold, but whenever it rained, we were thoroughly wet. Yet as the ſun never ſet, we got dry in clear weather and ſuffered no injury. At ſea we were frequently in danger of being overſet by whales, and having one morning to croſs a bay, we diſcovered no leſs than ten of theſe monſters in it, and were obliged to return. Having waited till we thought they had got out of our way, we proceeded, but had ſcarce rowed a mile or two, before we found ourſelves followed by two of them and were again obliged to return. This happened twice, and once they came ſo near, even cloſe to the ſhore, that nothing but the Lord's merciful preſervation ſaved us from deſtruction. After encountering many dangers, we at length arrived at an iſland belonging to Norwegian Lapland, in the 71ſt degree of north latitude, and here ſaw the ſun at midnight above the horizon. From hence we proceeded to a bay, where we found a church, with a miniſter, a juſtice of the peace and a trader living near it. We were welcome to them as mechanics and got employment enough. It was a moſt delicious repaſt to us, again to eat bread; for having lived ſo long upon nothing but fiſh, we felt faint and exhauſted. The juſtice, in whoſe houſe we lodged, was an awakened man and had a great love for us. The miniſter alſo was friendly, but his wife oppoſed him. He once offered me the place of ſchoolmaſter in the village, and as I hoped to improve the opportunity to ſpeak of our Savior both to the children and their parents, I agreed to make a trial for one year. But his wife ſet it aſide, inſinuating that I ſhould divert the pariſhioners' attention from their proper teacher.

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The Norwegian Laplanders are in this reſpect better cared for than the Swediſh, for they have an opportunity of learning to read, and have ſervice at church every Sunday.

We ſtaid here two years without any proſpect of obtaining our aim. Brother Behr therefore went back to Tornea, but I went with a poſt-meſſenger to Drontheim. We travelled alternately by ſea and land. The latter mode of travelling was extremely troubleſome to me on account of the great depth of the ſnow, between the vaſt ice mountains, through which our road lay. That we might not ſink into it, we wore ſnow-ſhoes, near eight feet long, made of very thin boards; but they retarded our progreſs and rendered walking very inconvenient, eſpecially in aſcending the hills. About Eaſter we reached Drontheim. Here I ſoon got acquainted with two ſoldiers, who were concerned for their ſouls' ſalvation, and were quartered on an iſland, about ten miles off. As ſoon as I began to preach our Savior to them, they melted in tears. There were more awakened people on the iſland, whom I likewiſe viſited, but not before I had aſked and obtained leave from the miniſter, though he had often preached violently againſt them. He anſwered, "he ſhould be glad to ſee me ſet thoſe wrong-headed people to rights." Our ſmall flock conſiſted of about thirty perſons, and I ſpent five weeks very happily amongſt them. I found, however, that my way of ſetting them to rights did not much pleaſe the clergyman, for ſome time after, the burgo-maſter of Drontheim having come to the iſland, to look after his eſtate, the miniſter preached with great vehemence againſt me and our ſociety, and even complained ſo bitterly of me to the burgo-maſter, that the latter promiſed him to ſend me to priſon. A lieutenant, who was a pious man, ſent me word of it and adviſed me to fly. This I could not reſolve to do, but went ſtrait to the burgo-maſter, to hear what he had to alledge againſt me; for I felt particular courage

courage on this occaſion, and truſted that the Lord would ſtand by me. As ſoon as I appeared in his preſence, he began to rail at me with great impetuoſity. I anſwered modeſtly, that the miniſter himſelf had given me leave to viſit thoſe people. He would hear no more, but began to threaten me with immediate arreſt. Upon this the jailer, who ſtood behind me, offered to ſeize me by the arm. I deſired him to wait, till he got more poſitive orders and begged the burgo-maſter only to permit me to ſay a few words in my defence. I then told him, " that the people I had viſited were troubled in their conſciences and wiſhed to know, what they ſhould do to be ſaved. Now as our bleſſed Lord and Savior, the Son of God, had purchaſed life and ſalvation for them and us all, by his bitter paſſion and death on the Croſs, I had ſimply directed them unto Him, that they might find grace and remiſſion of their ſins in his blood." The burgo-maſter exclaimed; " All that is very well, but you muſt immediately leave the country." When I anſwered, that I would obey him, as ſoon as I could find an opportunity of going away, he replied, that he would take me to Drontheim, which he did the day following. I ſat next to him in his barge; he behaved friendly and told me, that the miniſter had ſaid ſo much againſt me yeſterday, that he could not help being in a paſſion, but now he adviſed me to ſettle at Drontheim, where the awakened from the iſland might viſit me. This did not ſuit my plan, and I therefore went to Chriſtiana, where, as likewiſe in Dramen, I continued to viſit the ſocieties, till a regular miniſter arrived to take charge of them.

In 1746, I viſited Herrnhut, and in 1748, was called to Sweden; where the Brethren were at that time much perſecuted. My abode was at Tornea, and ſometimes at Stockholm. In 1753, I married Catharine Heinrich of Herrnhut,

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and lived in various places in Sweden till 1768, ſerving the Brethren's Societies. At length my encreaſing infirmities made it neceſſary for me to requeſt my diſmiſſion, and I went to reſide at Gnadau in Saxony."

Thus far our late Brother's own account.

Though an invalid, he rendered eſſential ſervices to the congregation at Gnadau, and with a view, as much as poſſible, to ſave the fund for the ſupport of old and infirm ſervants of the congregation, he continued to earn his bread by the labor of his own hands, as long as his infirmities would admit of it. He ſpent his time in converſe with the Lord, took a near ſhare in the welfare of Chriſt's kingdom in general, of the Unity of the Brethren, and of the congregation he lived in. He had an unſhaken confidence in our Savior, and whenever he was viſited by his friends, always turned the converſation to the beſt of ſubjects. His behavior was eaſy, affable and upright, by which he gained the love of all. For the laſt two years of his life he was afflicted with a painful complaint, and longed ardently for his releaſe. On the morning of the 22d of February, 1798, he expreſſed the moſt lively hopes that the Lord would ſoon come and deliver him from all bodily ſufferings, in which he was not diſappointed, for at nine o'clock in the evening, this faithful and zealous witneſs of Jeſus entered into the joy of the Lord, in the ninetieth year of his age.

Extract *of the Diary of the Miſſion at* Lichtenau *in* Greenland.

JANUARY 1ſt, 1796, the number of Chriſtian Greenlanders belonging to this congregation was 349, of whom 226 lived at Lichtenau, and the remainder on different

ent parts of the neighboring coaſts, at Innukſuk, Onartok, Okilliarofek and Omenarſuk. Generally ſpeaking their walk and converſation is as becomes children of God, though there are alſo individuals, whom the Miſſionaries muſt bear with great patience. Yet the Spirit of God bears the ſway in this congregation, and there is more cauſe for praiſe and thankſgiving than for fear and perplexity.

On the 19th, being the anniverſary of the beginning of the Greenland Miſſion, we read the hiſtory of this event to all our people, including the account of the converſion and baptiſm of the firſt-fruits of this nation, *Samuel Kajarnak* and his family. It was heard with ſilent attention. On the 24th, being the uſual monthly prayer day, three boys were baptized into the death of Jeſus.

On the 27th, we had a conference with our Greenland aſſiſtants, at which they mentioned, that ſome of our Brethren and Siſters, who are in indigent circumſtances, complained of not receiving as much as formerly towards their relief. We took this opportunity to explain to them, that it was out of our power, though we were ever ſo willing, to maintain the poor; but as our Brethren and friends in Europe cared for our maintenance, ſo that we are in no way burdenſome to them, we could the more confidently adviſe thoſe who were expert in providing abundantly for their families, to be more generous towards the poor of their own nation. This was well received and attended to.

March 4th, a heathen from Kennertok viſited us. We exhorted him in the moſt preſſing manner, ſeriouſly to conſider his ſoul's ſalvation and to turn with his whole heart to the Lord. He anſwered, "that both he and his wife began to have a deſire to be converted." We cannot but rejoice even at ſuch a diſtant proſpect, for moſt heathen, who viſit Lichtenau, are not aſhamed to ſay, that they never think of converſion.

May

May 7th, was the interment of the remains of Jacob, an aſſiſtant, to whom we can bear teſtimony that he walked worthy of the grace received from our Savior, to whom he clave with his whole heart. He thought lowly of himſelf, and ſpoke always with true contrition of heart of his poverty and ſinfulneſs. In addreſſing his believing countrymen, he delivered himſelf with much warmth and zeal concerning the love they ought to ſhow to our Savior, for the great love wherewith he loved us, exhorting them to live always unto him and to keep his commandments. To the heathen he declared the grace of God revealed by the goſpel with life and ſpirit, and invited them to come unto Jeſus, that they might be ſaved. On receiving the Sacrament a few days before his departure, his heart was filled with rapture and a foretaſte of heavenly bliſs.

On the 27th, Brother Beck viſited the diſperſed Brethren and Siſters at the fiorde (or bay) who are at preſent employed in the herring fiſhery. He was here frequently invited to call upon baptized Greenlanders, who belong to the Daniſh miſſion. He alſo ſpent great part of his time with the heathen from the ſouth, who are at preſent at the fiorde, viſiting them in their tents, and declaring unto them the love of Jeſus. A few hearkened with attention, and promiſed to be converted, but moſt of them repeated their old excuſes, and ſome even turned all to ridicule. They were inceſſantly occupied with their fooliſh games, at which they ſpent day and night. Several of them had heard Brother Beck twenty years ago in the north, and told him, that they had not forgotten his words.

At the public meetings however, which were held in the open air, they paid great attention. The heathen placed themſelves of their own accord at a ſmall diſtance from the baptized on an eminence, and the hiſtory of the rich man

and Lazarus, which Brother Beck explained to them, gave him a good opportunity of addreſſing each claſs of hearers.

June 1ſt, a Greenlander from the ſouth brought a letter from Captain Peterſen, commander of the ſhip deſtined for Julianenhaab, at anchor at Cape Farewell, requeſting one of us to come to his aſſiſtance, as he was unable to converſe with the natives. Brother Grillich therefore went thither, and on his return brought a packet of letters, &c. from Europe, which we peruſed with the greateſt pleaſure and gratitude to our Brethren and friends. We commend ourſelves, together with our congregation of believing Greenlanders, to their prayers and remembrance before the Lord.

JACOB BECK,
Signed CHRISTIAN DAVID RUDOLPH,
JOHN GEORGE GRILLICH.

VARIOUS ACCOUNTS.

1. THE brig Harmony ſailed on the 7th of June for Labrador, in company of the ſhips going to Hudſon's bay, under convoy of a frigate. Three Miſſionaries went in her to the aſſiſtance of our Brethren on that coaſt, and by a letter dated at Stromneſs in the Orknies, June 26th, we learnt with thanks to the Lord, that they were all well and had had a pleaſant voyage.

2. From Surinam, the following accounts have been received by way of Philadelphia, in a letter dated Paramaribo, January 24th, 1798.

In December 1797, they had the great joy to receive a packet of letters and diaries from Europe, after having long been without any accounts from thence. On account of

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the many privateers which infeſted the coaſt, the price of proviſions had riſen exceedingly laſt year, and they were ſcarcely able to procure the common neceſſaries of life. But many American ſhips arriving of late, they had grown ſomewhat cheaper. Moſt of our Brethren and Siſters at Paramaribo had been afflicted with ſevere illneſſes during the year 1797. The negroe congregation there had encreaſed, eighteen adults having been baptized laſt year. Many new negroes attend the preaching of the goſpel, which is made the means of great bleſſing to not a few of them. At Sommelſdyk the Miſſionaries have likewiſe ſuffered by illneſs, but were again reſtored to health. Their labors among the negroes in the plantations were not in vain, and many pleaſing and encoraging inſtances occurred of their being under the influence of the Spirit of God. The Brethren deſire to receive aſſiſtants, that the negroes, who are widely ſcattered on different eſtates, may be viſited more frequently. Brother Langballe at Paramaribo had received a commiſſion to viſit the free negroes at Bambey, and it pleaſed the Lord to lay a ſpecial bleſſing on his labors, by means of which the Miſſionaries, ſtationed at the latter place, had received great encoragement and a renewal of life and activity in the ſervice of our Savior.

Among the Indians at Hoop on the Corentyn our Brethren have had to ſtruggle with many difficulties, ariſing partly from their dangerous ſituation on the frontiers between Surinam and Berbice, the latter of which is now in poſſeſſion of the Engliſh, and partly from various painful occurrences among ſome of the Indian converts. Yet amidſt all diſtreſſes and trials, they had often experienced the moſt heart-reviving proofs of our Lord's love and power, made manifeſt in their congregation, which greatly ſtrengthened their courage in ſerving the Indians with the goſpel. Brother Fiſher writes, that, upon the whole, the Indians at

Hoop

Hoop lived happily and comfortably together, and made an evident progreſs in every degree of civilization. In the courſe of laſt year, twenty adults and children were baptized, and 285 Indians lived together at Hoop. The Miſſionaries had ſuſtained a heavy loſs, by the following circumſtance. Brother Kluge, returning from Paramaribo in their own veſſel, which was laden with proviſions for Hoop, being out at ſea, was taken by an Engliſh privateer and plundered of all his ſtores. The privateer carried him, with the Indians in his company, to Berbice, where he was taken very ill, but met with ſome kind friends who lodged him and rendered him many good ſervices. After paying a conſiderable ſum to ranſom the veſſel, he returned ſafe to Hoop.

3. It will undoubtedly give great pleaſure to all our Brethren every where, to hear of the proſperous voyage and ſafe return of the ſhip Duff, Captain James Wilſon, from the iſlands of the Pacific ocean, after having ſafely landed the Miſſionaries, ſent out by the London Miſſionary Society to Otaheite, and other iſlands, with every proſpect of their being well received and kindly treated by the inhabitants. The accounts already printed are in the hands of many of our Brethren and friends; it is therefore needleſs to repeat particulars, but only to mention that, according to an advertiſement lately publiſhed, a more circumſtantial narrative of the voyage will ſhortly appear in print, and no doubt excite in the minds of all true lovers of our Lord Jeſus Chriſt, and his kingdom on earth, the moſt lively intereſt, and cauſe them to pray unto Him to bleſs theſe endeavors with abundant ſucceſs, until his knowledge cover the earth, as the waters cover the ſea.

EXTRACT

From the DIARY *of* GRUENEKLOOF, *Cape of Good Hope*, 1815.

Continued from p. 250.

OCTOBER 1st. We had a visiting party of twenty-seven persons with us. They attended the litany and public preaching, and afterwards took a view of the settlement, when they declared that, after the evil reports they had heard, they had been most agreeably disappointed, and found them all contradicted.

4th. Our late Land-drost, Mr. Zorn, spent the night here, and had much agreeable conversation with us, relating to the missions of the Brethren's Church in general, and the settlements made in this country.

8th. We received six Dutch bibles, from the School Commission. This is a valuable present to us, as some of our people are able to read, and have not yet seen the old Testament in Dutch.

10th. Having heard that a bastard Hottentot had fixed his residence on our South boundary, the Brethren Schmitt and Fritsch went to examine into his pretensions. He produced a permit from the Veld Cornet, Mr. V. If this is suffered it will be a great annoyance, being near the Cape road; and may become a resort for people selling liquor.

13th and 14th. Brother Fritsch and his wife were engaged in speaking with the baptized. Some confessed, that lately they had become indifferent about their souls, and more bent upon seeking the things of this world. Others were found in truth desirous of making their calling and election sure.

Daniel Ploy, being asked, whether his soul was hungry and thirsty after the word of God, replied: "O yes, when I am tending cattle in the field, my heart feels a great drawing towards the meetings of the congregation. My dear teacher knows also,

that if a child goes ever so often to school, but has no mind to learn, it will never keep any thing in its memory, but so it is not with me; I pray, that I may improve, and, if it may be, advance in the privileges of the house of God."

Justina Pikeur. "Alas, I feel that I am far behind in the performance of the promises I made at my baptism, that I would cleave to our Saviour as a poor needy sinner. I have got into a self-righteous way, and seek to help myself, and thereby have been brought into a melancholy and discontented state. I did not seek the fault in myself, but in others, and thus became uncharitable in judging of my brethren and sisters. At last I grew even weary of life, and cried to the Lord, to shew me what was my error. This He has done, and I now find that in myself there is nothing but sin and evil, and that if I would be happy, I must fly to Him for help. I pray Him to keep me under this conviction to the end of my life, for I desire to live alone for Him in the world."

16th. We had a visit from the governor's children, who seemed pleased with the Hottentots' gardens. In the night a Hottentot house took fire, in consequence of some hot embers being left, when the family went to rest. The house was half consumed before they were waked by their neighbours; but they were all preserved by God's mercy, from suffering any harm.

20th. The governor and his family passed through our place in their return to town. They conversed some time with Brother and Sister Schmitt, with much friendliness, and bespoke several articles. They left two slave girls here to wash linens. His excellency had in his company the Inspector of Lands, Mr. D'Escury, who in company of Mr. Melville, the Government Surveyor, was directed to fix the boundaries between our place, and the government's farms adjoining. The Brethren Schmitt and Fritsch accompanied these gentlemen to the boundary, and Mr. D'Escury, observed, that nature had made a distinct division by a line passing along the summits of the hills; directing Mr. Melville to mark it accordingly in his plan. The two gentlemen spent the night with us.

21st. We had a blessed participation of the Holy Communion. *Abraham Joseas* partook the first time, and three persons were appointed for confirmation.

29th. Lieutenant-general Meade, the Deputy Governor, called on us, and expressed his satisfaction with the improvements made by the Hottentots in their grounds.

30th. The Inspector and Surveyor were again here. The Brethren Schmitt and Fritsch, rode with them to the abovementioned place, where the bastard Hottentot had settled, and represented the inconvenience arising to us. The inspector judged, that no house could be put up there, by the right we have over the land, being not half an hour's walk from us; but that, for the good of the public, travellers must be permitted, in dry seasons, to use the water settling in a pond adjoining.

November 4th. We received agreeable letters from Brother Bonatz at Gnadenthal, reporting the well-being of all our Brethren there.

On the 6th, 7th, and 8th, Brother Fritsch and his wife spoke with the candidates for baptism, new people and children.

Arie Abel, was asked, whether he understood all he heard in the meetings. He answered: "Yes, I understand, but I cannot keep it in my recollection. However, I have learnt so much, that I am now convinced, that gambling, whoring, lying, and cheating, are heinous sins. All these things I have practised, without ever thinking that it was bad; and if any one reproved me for them, I was angry, and went to fighting. But now I perceive that I was in fault, and if I had behaved well, no one would have scolded me."

Among the new people, we found, that some had most singular ideas of Christianity. *May Adrian* said: that he had made a covenant with a certain rock, that whenever he saw it, he would call upon Jesus. Such well-meaning, ignorant people, are treated with patience, and gradually led into a clearer view of the spiritual nature of the religion of Christ.

There are again others, who soon comprehend the instructions given them, and express very distinctly, the state of their souls.

10th. We spoke with five persons who are appointed candidates for baptism. They were truly thankful for it, but particularly a man and his wife, who rejoiced that they are now in the same class with their three children, who were admitted before them.

12th. We were grieved to be obliged to send a man and woman away from the settlement, on account of gross transgression.

13th. We celebrated this Memorial-day of our Church with a solemn meeting at nine o'clock in the morning. After it was over, *Mariana Conrad,* said: That during the singing of a certain verse, which was likewise sung at her baptism, a most powerful sense of gratitude towards our Saviour filled her heart, and she prayed Him to grant her the grace to devote herself anew with soul and body unto Him who had now preserved her in his love during the year past.

In the afternoon, Brother Schmitt baptized a woman into the death of Jesus, and called her *Rachel.* This transaction was attended with a peculiar perception of the presence of the Lord among His people.

15th. Three persons were confirmed for the first enjoyment of the Lord's Supper.

16th. We spoke with the communicants, and rejoiced over the state of most of them. *Mary Christiansen,* who was lately readmitted, expressed her thankfulness with deep humility, and bemoaned her late deviations. She said: "My daily prayer is, that from this time forward, I may lie at the feet of my merciful Saviour, and never cease to beseech Him to preserve me and others from such transgressions."

18th. We celebrated the Lord's Supper, at which the three above-mentioned persons were partakers for the first time. Some of our people could not attend, being employed by the farmers in the harvest.

21st. Brother Fritsch and his wife went on business to Cape-town, and on their return brought us agreeable letters, both from Gnadenthal and from Europe.

26th. Two children were baptized after the forenoon's service.

The weather during the last days of this month was so hot, that Fahrenheit's thermometer was 100° above 0 in the shade.

December 3d. Being prayer-day, Brother Schmitt baptized two children into the death of Jesus.

5th. Colonel Picket and another English officer called upon us, and staid with us over night. Their object was to shoot partridges on our land, in which they succeeded.

10th. Four persons obtained leave to live on our land.

15th. A letter was received from Brother Kuester, from St. Helena, giving us an account of the well-being of himself and his family.

18th. A communicant, *Catharine Botsman*, departed this life in child-bed, aged 40. She was baptized by brother Schmitt in June 1811, and admitted to the Lord's Supper in July 1812. We may with truth give her that testimony, that she knew and cleaved to Jesus as the Redeemer of her soul. Her temper was rather hot, but being truly converted to Him, and desirous of enjoying His peace, whenever she had offended any one she was soon convinced of her error, and ready to ask forgiveness.

On the same day, *Philip Moses* departed this life, in an age of about 60 years. He rejoiced to be transplanted out of this life of suffering, into the kingdom of rest with our Saviour. He was baptized April 22, 1810, by the late Brother Kohrhammer; and in 1813, became a partaker of the Holy Communion. On the 9th of August 1813, he experienced a particular preservation of his life, when Brother Schmitt was the means of rescuing him from the claws of a tyger. However, his face, and especially his nose, was dreadfully mangled. Of this hurt he had recovered; but in the latter years of his life he suffered great poverty, as an asthmatic complaint prevented him from going out to earn his bread. Being at last extremely reduced by a consumption, and his wife, who had already three small children, being brought to bed of a fourth, the circumstances of his family weighed so much upon his mind, that he could not help complaining of his lot; though he always ended by expressing resignation to the will of the Lord, whether it might

please Him soon to release him and take him in mercy to Himself, or to leave him longer below.

21st and 22d. After long draught, we had, for this season, an extraordinary fall of rain, by which our pond was filled with water for our thirsty cattle, and all the country began to look green again.

24th. We received at length the long-looked-for account of the arrival of the company appointed to assist in the service of this Mission; namely, the Brethren Clemens and Thomsen, and their wives, and the single Brethren, Lemmertz and Stein. But it gave us very great additional pleasure to be informed of this event by a letter from Brother Latrobe, who mentioned, that he himself had accompanied them hither, on a visit to this mission, which we have often wished, but never ventured to hope for.

This evening we met to celebrate the birth of our Lord and Saviour, and our hearts were filled with joy and gladness, while we contemplated that most glorious event, by which we and all mankind may obtain deliverance from sin and curse, if we believe on and receive Him in faith. We prayed Him to reveal Himself in this and every other country to all mankind, and especially to those who yet walk in darkness, as the light of life.

25th. Brother Schmitt and his wife set out for Cape-town, to welcome and bring hither the above-mentioned company.

30th. Brother Fritsch and part of our congregation went to meet them, and about an hour's walk from hence, had the pleasure to see them arrive. Nothing could exceed the mutual joy experienced by all parties on this occasion, which was expressed more with tears than words. In the afternoon, we had the pleasure to see them arrive safe at our house, when the Hottentots assembled at the door, sung hymns of praise and thanksgiving to the Lord for conducting this dear company safe across the great ocean, and sending again teachers to labour among them in His name.

In the evening-meeting, both Brother Latrobe and Brother Clemens delivered salutations from the Elders' Conference of

the Unity; the Society for the Furtherance of the Gospel; and all the congregations of the Brethren in Europe, to the Hottentot congregations in this country, which were answered with loud thanksgivings by the congregation present.

31st. In the evening, we met to close the year with prayer and praise, which we did with hearts filled with humble acknowledgments of the many and great mercies we have experienced, and the help afforded us by our gracious Saviour in many trials. We craved His pardon for all our manifold neglects and failings, and felt His peace and pardoning love in our souls for our comfort and encouragement. We devoted ourselves anew unto Him, and covenanted with each other to remain, through grace, His faithful followers to the end.

The congregation at Gruenekloof consists at the close of the year 1815, of 53 Communicants; 94 Baptized Adults and Children; 26 Candidates for Baptism: in all of 173 persons — 19 more than last year. 105 new people, and 12 living at Lauweskloof. Total, 290 persons.

Seven men are among the military, on the borders of Caffraria.

We commend ourselves to the love and remembrance of all our brethren and friends.

(Signed) J. H. Schmitt. J. Fritsch.

LETTERS

Received from LABRADOR, in the Year 1816.

Okkak, *Sept.* 6, 1816.

Dearest Brethren,

WE began to be very much surprised at the long delay in the arrival of the ship, and felt often great anxiety on her account, especially as there was an unusual quantity of drift ice upon our coast. This made us, with the more earnestness, cry unto the Lord, that He would grant His protection to the

ship and all on board. At length, on the 29th of August, about five in the afternoon, we had the inexpressible pleasure to see her come safe to an anchor in our bay, and to welcome Brother and Sister Sturman, Captain Fraser, and Brother Taylor in our midst. We cannot express the thankfulness we feel towards our God and Saviour, whenever we see the ship arrive with us, knowing the dangers she must encounter on our coasts. He has given us again a proof, that He graciously attends to us, and will never withdraw His paternal care and protection from us. We soon met together in fellowship, to thank and praise Him for these great and undeserved favours.

On reading your very welcome and agreeable letter, we were anew excited to great gratitude towards you, for the kind share you take in our welfare, and in the work of the Lord among the Esquimaux nation, whom we have the favour to serve with the Gospel.

We learnt with much participation, that Brother Latrobe has been appointed to visit our Missionary Establishments at the Cape of Good Hope, and prayed the Lord to be with him, and bless him with success in all his undertakings.

We praise the Lord for having so soon again restored peace to the world, and pray him to preserve it unto us. Above all we entreat Him to let that peace which passeth knowledge, and, which the world can neither give nor take away, be more known and enjoyed by those who call themselves by His Name.

As to ourselves, we may with truth declare, that He has been with us and our people, and approved Himself to us all, as a gracious God and Father, preserving us in health, and granting us strength to perform our labour with ease. He has blessed our weak testimony of His love to sinners, and the atonement made for sin by His blood-shedding and death, accompanying it with power and the demonstration of His Holy Spirit, insomuch that it found entrance into the hearts of the hearers. We experienced the fulfilment of His gracious promises that He would be with His people every where, and at all times, especially when we were met to administer the Holy Sacraments of Baptism and the Lord's Supper, and at other

seasons, on festivals, and on the memorial days of His holy incarnation and passion.

Our schools have been regularly held and attended with diligence by the young people of both sexes. Their progress has been various, but we can say with truth, that they have profited thereby, and we entertain the pleasing hopes, that they will give their hearts unto the Lord, and prosper in His congregation. In short, we rejoice in perceiving that the work of God and His Spirit has been carried on in the hearts of all our people, with manifest blessing, though amidst much weakness and imperfection on our part, and not distinguished by any extraordinary and striking appearances from without. The external distress which our Esquimaux have suffered in the foregoing winter, has indeed had some influence upon their spiritual course, as they were obliged to seek their food at a distance from the Settlement. Their exertions to procure sustenance by catching seals, failed entirely, both in the use of nets, and in their kayaks; but the blessing of God was bestowed in a particular manner upon the little assistance which we were enabled to render them out of our own store, by which they were preserved from total famine. Nor did any suffer in their health from want of food.

The year past has, however, been an extraordinary season. At the beginning of November 1815, the sea was already filled with ice, by which the autumnal hunt for seals was completely destroyed. From that time the degree of cold remained the same, and there happened such an unusual fall of snow, that the oldest Esquimaux never remembers to have seen the like. In spring, the frost continued so severe, that we could not work in our gardens at the proper time, and consequently expect but a poor crop of vegetables this year, for the whole summer season has been dry and cold, owing probably to the great quantity of drift ice upon our coasts.

Since the departure of the ship last year, five persons have become partakers of the holy communion, four adults and four children were baptized, four admitted as candidates for baptism, and three have departed this life in the faith.

We return you, dear brethren, our sincere thanks for all

you have again bestowed upon us, which we have received safe by the Jemima. May our Saviour reward you and all friends, who so kindly assist you in caring for our outward maintenance, with abundant spiritual blessings, enabling you also in future to support His work in this distant country.

As to the second expedition proposed to be undertaken to the north, you may rest assured, that each of us will willingly contribute, by assisting to the utmost of our power in providing the means, and we pray that it may tend to the glory of the Lord, and the promotion of His cause among the natives.

We join you in fervent prayer to our Saviour, that He would again take the ship and all on board, under His gracious protection, and bring them safe to you. Our most earnest supplications before the throne of grace are for a continuance of His mercy towards us, that He would be pleased to own us and our labours, by leading souls to Himself through the preaching of the word of His cross, bloodshedding, and death for all mankind, to strengthen our weak hands by the daily enjoyment of His love and divine presence, and to support our drooping faith under all adverse circumstances and trials, that His work of grace may remain uninterrupted, and much fruit be produced to His honour.

We commend ourselves also in this view, to the loving remembrance and prayers of all our dear Brethren and Sisters, and friends, and can assure them that we do not forget them in our prayers, but entreat the Lord to shower down upon them every blessing, out of the fulness of His grace. We remain ever, your most affectionate Brethren.

(Signed) T. Martin, A. Kunath,
I. S. Meisner, I. F. Knauss,
B. G. Kohlmeister.

Nain, *Sept.* 27, 1816.

Dearest Brethren,

As we had been in no little trouble on account of the

long delay in the arrival of the Jemima, and received from time to time information, that our whole coast was beset with a vast quantity of drift ice, we at length began to doubt of her being able to reach our harbour this year. But how great was our joy and surprise, when on the first of this month, in the afternoon, the report of some muskets announced to us the arrival of two post-kayaks from Okkak, which soon informed us of her safe arrival at that settlement, on the 29th of August. What we felt on this occasion we are not able to describe in words. We shed tears of gladness and thankfulness to our God and Saviour, and exclaimed; What shall we render unto the Lord for all His benefits: we are not worthy of the least of all His mercies, and of all His truth. He has led the ship safe through all dangers, and relieved our minds from all anxiety respecting our future support and our communication with our dear brethren in Europe.

Your kind letter of May 22d, which we read in our meeting on the day following, was heard with many thanks for your encouraging and comfortable address. We saw with what earnestness you take share in our poor labours to promote the cause of our blessed Saviour among the heathen in this country, and how generously you exert yourselves by every means in your power, to promote this important work. May He increase your joy over the effects produced by the preaching of the blessed Gospel of our crucified Saviour, through our poor services; and hear your constant prayers for the growth of our dear congregation, in the grace, love, and knowledge of their Redeemer, that they may be more and more firmly built up upon Christ the rock, and upon the atonement made by His precious blood. May He grant to His weak servants employed in this part of His vineyard, that in a sense of their own insufficiency, they may continue cheerfully by their words, and walk, and conversations to shew that the word of the cross is indeed the power of God to salvation, and the only means by which the conversion of heathen nations to their God and Saviour can be effected, and the souls of men become the reward of His sufferings and death.

We thank you most sincerely for having again so richly

provided us with every needful article for our maintenance and outward comfort, and pray the Giver of all good gifts richly to bless and reward you and all our participating friends for this proof of their love.

We bless God for the restoration of peace, and that so soon a stop has been put to the threatened storm which seemed again to await the nations, by the eseape of that disturber of mankind. May it please the Lord to continue to us this blessing, and that the time of peace may be improved for a further spread of the Gospel throughout the world.

It is with great gratitude towards our Saviour, that we can inform you, that we have all been preserved in bodily health, and in a spirit of peace and brotherly love in our own family, and thus have been enabled to carry on the work committed unto us with cheerfulness and diligence. We were particularly thankful for the preservation of the lives of the Brethren Christensen and Körner, who both, on the 26th of September, while at work on the roof of the church, had the misfortune that the ladder broke from under them. Had not God's preventing hand so directed their fall, that they both missed the palisades below, they would most likely have fallen upon the sharp points, and been grievously hurt. Brother Christensen grasping the falling ladder, held on so long till help could be procured, but Brother Körner falling backwards, wounded his thigh considerably; it was, however, soon healed.

In autumn 1815, our Esquimaux, who were very successful in catching seals the year before, failed entirely in their exertions to procure maintenance for their families. We became apprehensive that they would suffer real famine, and offered up many a fervent prayer in their behalf to our merciful heavenly Father for help. The few dried fishes which they had in store, were soon consumed, as likewise some of their dogs, by which they began to be reduced to great distress. We endeavoured, as far as we were able, to help them; which, however, was not in our power as much as we wished, from the scantiness of our own store. The consequence is, that we cannot send you so pleasing an account of their general course, as we willingly would do. Several of them were brought so low by distress

and want, that they seemed in a manner stupified, and not able even to think much of the state of their souls. We did not omit, under these trying circumstances, to encourage them to place their hopes in the love and compassion of their heavenly Father, and not to cease calling upon Him for help who alone could help them in their distress. Many indeed took courage and shewed due resignation to His will, and confidence towards Him. It is, however, clearly to be seen, that they all have a feeling of the necessity of knowing and relying on their Saviour and Redeemer, whom they are bound to love and serve; and often have we seen them shed tears on hearing the Gospel, declaring unto them pardon and peace through the merits of His sufferings and death. The walk of our communicants has given us pleasure and afforded us edification, by which we have been greatly encouraged. One adult and eight children have been baptized. Two have been made partakers of the holy communion; two children were born. The number of inhabitants is 176.

We pray that the commission given to Brother Latrobe to visit our mission at the Cape of Good Hope, may be attended with success, and that it may please our Saviour to bring him again safe to you.

On the 22d, we had the pleasure to see the Jemima come safe to an anchor in our bay. We bid Brother Kunath, with all our heart, welcome among us as a future inhabitant of Nain. On the same day early, the Brethren Stock and Morhardt, going from Hopedale to Okkak arrived with us, but as there is a want of lodging at Okkak, the latter will remain here during the winter, and follow Brother Stock thither in a sledge next spring. Brother Kmoch and his wife, and the Brethren Christensen and Körner are appointed to go to Hopedale, and Brother Lundberg to Okkak, with whom we had a solemn farewell meeting, thanking them for their faithful services in the mission at Nain. We expect Brother Miller and his wife to come to us from Hopedale.

To conclude, dearest Brethren, we pray that our Saviour may grant, that by the preaching of the word of His cross, rich fruits may be brought forth to His glory, that Christ may dwell

in the hearts of all our dear converts from among the Esquimaux nation, and, through the power and influence of His Holy Spirit, they may all live unto Him alone. If we look to ourselves and our poor service in the Gospel, we are ashamed of our own short coming, and have cause to humble ourselves before our Saviour, and to cry unto Him for mercy and forgiveness, and that He would blot out all our transgressions by His precious blood. In this sense of our own deficiency and unworthiness, we swear anew allegiance to Him, and pray Him Himself to further His work, and to give to all we say and do His blessing. To this end we also recommend ourselves to your loving remembrance and prayers, greeting you and all who take share in the prosperity of this Mission, with sentiments of the sincerest gratitude for all your love, we remain ever, dearest Brethren, your most affectionate and faithful Brethren, &c. (Signed)

CHARLES SCHREIBER, G. SCHMIDTMAN,
GEO. KMOCH, T. CHRISTENSEN,
J. LUNDBERG, ADAM HALTER,
J. KÖRNER.

The letter from Hopedale is missing, the cause of which will be found in the following account:

" October 28th, 1816. The Jemima arrived in the river from Labrador, after one of the most dangerous and fatiguing passages ever known. As in almost every part of Europe, so in Labrador, the elements seem to have undergone some revolution during the course of last summer. The ship arrived at the drift ice on the Labrador coast, on the 16th of July. Captain Fraser found it extending two hundred miles from the land, and after attempting to get in, first at Hopedale, then at Nain, and at last at Okkak, he was at length completely surrounded by ice, and in the most imminent danger during six days and nights, expecting every moment that the ship would be crushed to pieces; till after very great exertions, he got towards the outer part of the ice. Nevertheless, he was beset by it for forty-nine days, and did not reach Okkak till Aug. 29, to

the astonishment of all our Brethren, as well as the Esquimaux. The very next day the whole coast, as far as the eye could reach, was entirely choked up by ice, and after laying at Okkak nearly three weeks, he was twice forced back by it on his passage to Nain, which place he did not reach till Sept. 22. After staying the usual time, Capt. Fraser proceeded, Oct. 3, from Nain to Hopedale, though with fine weather, yet, on account of the lateness of the season and a great deal of drift ice, with but little prospect of reaching that settlement. This circumstance he mentioned to the Brethren at Nain. However, Brother Kmoch and his wife, and the two single Brethren, Körner and Christensen, who were going to Hopedale, went on board, and they set sail: but the same evening it came on to blow exceedingly hard, with an immense fall of snow, and very thick weather, that they could not see the length of the ship, and being within half a mile of a dangerous reef of rocks, the captain was obliged to carry a press of sail to clear them, which he did but just accomplish; for after that the gale increased to that degree, the wind being right on shore, that he could not carry sail any longer, and was obliged to lay the ship to, when the sea often broke over her, and he was at last necessitated, seeing every attempt to reach Hopedale in vain, to bear away for England on Oct. 5. He again experienced a gale equal to a hurricane, on the 8th, 9th, and 10th of Oct. which, during the night between the 9th and 10th was so violent, that the captain expected the ship would have foundered. She was at one time struck by a sea, that twisted her in such a manner, that the very seams on her larboard side opened, and the water gushed into the cabin, and into the mate's birth, as if it came from a pump, and every body at first thought her side was stove in; however, the Lord was pleased to protect every one from harm, and, considering all things, the ship has not suffered materially, neither was any thing lost."

What the feelings of our Brethren at Hopedale must be, on being disappointed in the arrival of the ship, we may easily guess. It will probably be late, before they receive any information of her arrival at Okkak and Nain, and when they do, and have heard of her departure from Nain, it is natural for

them to fear that she may have been lost in her attempts to get into their harbour, especially as the weather was so uncommonly boisterous about that time. The Missionaries at Nain will likewise not be without anxiety, though the captain positively declared his doubts respecting the practicability of his reaching Hopedale. Yet how little they believed him, is proved by the Missionaries destined for Hopedale going on board. We pray the Lord to comfort them, and those Brethren who have thus been brought to England contrary to their wishes, and out of a state of useful activity among the Esquimaux, in which they delighted. He does all things well, and may we all have grace to be, under this trial also, resigned to His divine will. The loss to the Society's funds is very considerable, partly by the very small returns in this season, and partly by the great additional expense occasioned by the return of the Missionaries, and the circumstances connected with it. But we trust to the Lord, that He will incline the hearts of His people to come to our assistance.

EXTRACT

Of the DIARY *of the* MISSION *at* GNADENTHAL.

OCTOBER 1, 1815. After the public service, was the baptism of an infant by Brother Marsveld. Several gentlemen and ladies were present, who expressed their thankfulness for the edification and blessing they had gained, in their attendance upon our worship here. They contributed likewise very generously towards the relief of the poor. This was also done by two English gentlemen who arrived here about this time.

3d. The weather was very cold, with continual and violent rains, by which the water-courses in our valley were filled. A child of five years old, who had probably been playing near one of them, being missed in the evening, search was made, but to no purpose. The next morning, its corpse was found in the water. A boy who had some days ago run away from his

foster-parents in a fit of obstinacy, and hid himself, was likewise found lying under a hedge, nearly stiff with the cold and wet, and bereft of his senses and feeling. We took him into our house, and applied every means for his recovery, when to our great joy, in a few hours he was perfectly restored.

6th. Three persons were added to the candidates for baptism; and on the 8th, being prayer-day, two were baptized.

10th. Brother Leitner and his wife, with Mr. Daniel Disandt in company, returned from the Cape. They brought a present of twelve Dutch Bibles from the School-Committee, for the use of our school, for which we return many thanks.

15th. The Brethren Marsveld and Bonatz spoke with a company of Hottentots, fathers of families, who proposed taking steps to maintain more order in the Settlement, several deviations having taken place, which gave them as well as us much concern. It proved a desirable opportunity of speaking with them of the state of our young people and others, and they were exhorted not only to watch over the observance of our order, but to be a good example to all by their walk and conversation.

18th. We spoke with the communicants previous to the celebration of the Lord's Supper on the 21st. Many of them spoke in a truly humble manner of their backwardness in following the precepts and example of our Saviour.

Ludwig Anders related, that while he was still living among the heathen, his parents, who had never heard any thing of Jesus Christ our Saviour, told him that always at new moon he should call upon God to bless him, and when the seven stars appeared, thank him for His goodness. "This," added he, "we did faithfully, but now I know something "more; that God is also my Redeemer and Saviour, who "in mercy regards me, a wretched sinner, and daily shows "His goodness towards me in forgiving me my sins. But, "alas, my gratitude is very small. I am ashamed of my "short-coming, and none can comfort me but Himself."

Franzina Okkers was asked, whether she lived in peace. She replied: "Yes, I can truly say that I do. Sometime ago "I lived very unhappily with my husband, which was owing to

" our horse having been suffered to stray by our children. We " were long not upon speaking terms. At last I said to him, " It is indeed a heavy life to live thus together. Who gives us " any thing for it? Let us rather forget the old grievance, and " live in peace." " Certainly," was his answer, " nobody " pays us for our quarrel, we rather lose by it, for dissension is " a devourer. At such times God grants no blessing to attend " our work. Let us, therefore, rather make up all differences " in future before the setting of the sun."

23d. We received news from Caledon, that *Tobias Vogil*, a single man, after ten days' illness, had departed this life in that village. He was baptized in 1803, by Brother Rose, and May 9, 1812, became a communicant. His walk for some years after, was not always becoming a child of God, as he was unhappily, addicted to liquor, and on that account frequently excluded: but within these last years he had greatly reformed, and turned with his whole heart to God. We hope, that though he was unable to express himself, or even to collect his thoughts during his illness, his soul has, through the mercy of our Saviour, been admitted into the realms of peace.

29th. After the morning-service, and the baptism of a child by Brother Schwinn, the remains of *Antoinette Magerman* were interred in our burying-ground. She was baptized in 1812, by Brother Marsveld, and that same year, admitted to the Lord's Supper. Her walk and conversation was edifying. She was cheerful, quiet, and full of hope and faith. This was particularly manifest during her last illness, which was a lingering consumption. She took all affliction as coming from the hand of a merciful Saviour, for her good. On the day before her departure, she washed and dressed herself in clean clothes, and spent the day very happily in hopes that it would be her last, which was actually the case, for in the morning she departed rejoicing. In general, the month of October was very sickly, owing to the cold and rain: but though many of our people were taken ill, most of them recovered, the Lord laying His blessing on the means.

November 2d. The porcupines having lately done much mischief in the gardens, some of our men went out in the night

to shoot them. Only one was destroyed by the dogs. This animal is about two feet and a half long, with a proportionate breadth. It feeds on roots and garden fruits of every kind. Its quills are its main defence, which it cannot shoot to any distance, as has been falsely asserted; but, on being attacked, raises up, and by a violent push sideways, plunges their points into the assailant, leaving them in its body, which occasions such pain to the dogs, that they run about howling, and almost rendered mad by it.

3d. We spoke with two aged persons, who were to be baptized, and with great humility and tears of gratitude, expressed their joy on this occasion. Their baptism on the 5th, was attended with a peculiar participation of the whole congregation, while on their trembling knees they received this sacramental blessing, and were thus in their old age initiated into the Church of Christ on earth.

On the 6th, a poor man infected with the Lazarus sickness, was baptized by Brother Bonatz. The distinct and expressive manner in which he answered the questions put to him, according to the usual form of the Litany, affected all present.

8th. A communicant, *Joseph Waaly*, departed this life. He was baptized in 1807, by Brother Schwinn, and admitted to the Holy Communion in 1808. He led an exemplary life among us. He delighted in nothing so much, as in expressing his thankfulness that he had learnt to know Jesus as his Saviour, with whom he lived in communion. He was much concerned about the spiritual welfare of his children, three being his own, and two adopted of his father-in-law, for whom he cared as a parent. Being of a weakly constitution, he suffered from frequent illness. About four days ago, he was seized with a kind of convulsions in his feet, which by degrees spread over his whole body, and made his last days very painful. When we visited him some hours before his departure, and one observed, that it appeared as if the Lord would soon take him home to Himself; he expressed his joyful hopes that it would prove true, and not long after, his soul took flight.

13th. We celebrated this memorial-day of our Church with

much blessing, and our people attended the meetings with great diligence and devotion.

15th. We spoke with a man who has been absent as a soldier in the Hottentot regiment, ever since 1806, and is now dismissed as an invalid. When such persons return, they always prefer a claim to be again admitted as inhabitants. But as it is highly necessary that we should examine well the state of those of whom we have heard and known nothing for so long a time, we advised him rather to go on hire to some farmer, where he and his wife might live more according to the way of the world, and the desires of the flesh, than here. The man replied: "I have suffered damage enough in my soul already, "and am now anxious to know how I may be saved." His wife added: "Here wicked ways are forbidden and punished, "and that is good for me, I therefore beg to live here." Leave was then granted them on trial.

We began to-day to read our late venerable Brother Risler's extracts of the Old Testament, and pray that it may prove a blessing to all our souls.

16th. We spoke with our communicants, and found them to our great satisfaction, in an humble state of heart, desirous of partaking of the Lord's body and blood in the holy sacrament for the strengthening of their faith.

21st. Our friend Mr. Martin Kunz, having made us a present of two large trees of iron-wood, with a view to make a foot-bridge over the river Sonderend, many of our men went to-day to this gentleman's house, and to the wood, to fell and bring them out. As most of the large timber in this country grows in the kloofs, between very steep ridges, and the iron-wood being extremely hard, and nearly as heavy as iron, a great many hands are required to do the work, which is also connected with danger. We were glad to find our people so willing to undertake it, and even the women offered their services, when the bridge is to be laid. Towards evening we received the melancholy account, that two of the men who had gone to the wood, and afterwards to a farm where they got drunk, had a quarrel ending in an affray, in which the stronger gave the weaker a stab with his knife in the body. Both were sent the

day following to the Landdrost at Caledon. Dr. Hassner informed us, that the wounded person would recover in a few days, but we were exceedingly grieved that two persons from this place should have been guilty of such an excess, and let the law take its course.

24th. We received a letter from Brother Kuester on his passage to England, dated from St. Helena, by which we saw with pleasure that he and family were well. We likewise received a letter from Brother Treschow, at Zeyst, announcing a present of some books; for which we are very thankful, and hope they will soon arrive.

27th. Many of our people, both men and women, went to the farmers, to assist them in the harvest.

29th. *Christian Joorst*, a communicant, departed this life very happily. Brother Marsveld had much pleasure in conversing with him a short time before he expired. He adorned the Gospel by his walk and conversation, and rejoiced in the hopes of seeing his Saviour face to face.

December 1st. A Caffre man was admitted to the class of candidates for baptism, and we also spoke with several persons appointed to be baptized.

2d. We received the box of books mentioned above, and were particularly thankful for 400 copies of the Liturgies, of which we had been in great want. Those of our people who can read, were eager to procure them. Some who can write, had previously made written copies of them. The 200 copies of Brother Schlegel's pamphlet, sent as a present to us, and destined chiefly for converts from among the heathen, was also most welcome to us and our people. Towards noon, a company of visitors from Cape-town arrived here, and staid with us till the third. They were present at the baptism of five persons, and declared their great satisfaction with all they had seen and heard.

5th. *Clara October* informed us, that her child had departed this life at the farmer's where she is at work, and that it was buried there.

16th. We received letters from London, with various enclosures. We learnt by them that a new attempt will be made

to begin a mission among the Calmucs, and prayed our Saviour to support and give success to those Brethren who are appointed to undertake it. Brother Wollin mentions likewise, that Brother Latrobe will accompany the Brethren destined for the mission here on an official visit to us, which we heard with great pleasure, and hope to see them soon arrive. As so many of our people are at present at work with the farmers, the celebration of the Holy Communion in the church was postponed, but we partook of it in our family, with an enlivening perception of the presence and peace of our Saviour, to whom we vowed anew allegiance, as His poor, unworthy servants, craving forgiveness for all our manifold defects.

20th. A run-away slave, who had broke prison at Caledon, but was again taken in this neighbourhood, was brought hither by some farmers, as he pretended that he belonged to a gang of seven, whom he described as hiding themselves in the kloofs among our mountains.

21st. Early, the place where the gang was said to exist was examined according to the report of the slave, but not the least trace of the haunt of the said robbers could be discovered in the kloof to which he directed the search, on which he was sent back to Caledon.

On the 24th, 25th, and 26th, we celebrated with joy and gladness the festival of the Incarnation of our Lord and Saviour Jesus Christ, and reaped much blessing in the contemplation of this greatest of all events. On Christmas-eve the children sung hymns of praise and thanksgiving in a very lively manner, by which the whole congregation were deeply affected. The river Sonderend had risen so much, that many waggons with visitors, who intended to celebrate the festival with us, were stopped on the opposite bank, but though likewise several of our own people could not attend on account of the harvest, our church was well filled, and we were uninterrupted in our enjoyment of the great blessing which our Saviour graciously bestowed upon us all on this joyful occasion.

27th. In the evening we had the pleasure to receive a letter from Brother Schmitt, at Gruenekloof, with the pleasing intelligence that Brother Latrobe, with Brethren Clemens and

Thomsen and their wives, and the single Brethren, Lemmerz and Stein, had arrived safe at the Cape.

30th. The Brethren Bonatz and Marsveld, with Sister Marsveld, set out for Gruenekloof, to meet and conduct this company to us.

31st. A great number of friends, both Christians and Hottentots, came hither to be present at the conclusion of the old and the beginning of the new year. We met at nine in the evening, and recapitulated together all the many favours and benefits bestowed upon us by our merciful Lord during the year past, confessed to Him our short-comings, and many failings, craved His forgiveness, and felt His heart-reviving presence and peace to encourage us to proceed in His ways and work, and to devote spirit, soul and body to Him, because He has loved us and given Himself for us. At twelve o'clock, we entered into the year 1816 with prayer and praise, and rose from our knees with that comfortable assurance, that He will never leave nor forsake us, but with His wonted long-suffering and patience, lead us also through the year now commencing, and through every future stage of our lives, till we see Him face to face.

The congregation at Gnadenthal consists, at the close of the year, of 568 married people, 158 single, and 550 children; making 1276 persons in 256 families. Of these, 405 are communicants.

We commend ourselves to the love and prayers of all our Brethren, Sisters, and friends, together with the dear congregation of Christian Hottentots, whom we are favoured to serve.

(Signed)

J. A. Bonatz, Hendrik Marsveld,
J. D. Schwinn, J. D. Beinbrech,
Jno. Leitner.

EXTRACT

Of the Diary *of the* Mission *at* Gnadenthal, *Cape of Good Hope.* 1816.

JANUARY 1st. Several strangers were present at the public service, and behaved with great attention and devotion. In the afternoon, a communicant, Maria, departed this life. She was baptized in 1806, by Brother Marsveld, during a fit of illness, and became a partaker of the Holy Communion in 1812. She was afflicted with the Lazarus sickness, but happy in heart, and walked as becomes a child of God. Shortly before her end, she said to a woman who brought her some victuals; "I shall "soon go home to our Saviour and want nothing more. To "Him I go with joy. I have cleaved to Him here on earth, "and there is nothing in my way. He has received and par- "doned me. Let me advise you to abide faithful to Him, that "you may once enjoy the comfort I do." Thus she departed on the same day, rejoicing in her Redeemer.

2d. The Sisters Leitner and Jaencke went to the warm-baths, on account of the bad state of health of the former.

6th. Being Epiphany, we had a meeting in the evening, with all our people, and thanked our Saviour for the mercy He has shown also to the heathen in this land, since He first sent the light of the Gospel into it.

8th. Being the anniversary of the consecration of our church, we met at a solemn meeting, to bless and praise the Lord for the manifold proofs of His protection and favour since the erection of this building, in which we have so often, yea daily, experienced that He is present to bless His people, and to give power and success to the Word of His Cross, proclaimed in this place.

10th. Having received a letter from Brother Bonatz at Gruenekloof, requesting that two teams of oxen might be sent to meet the waggons with which he and his company were coming hither, we sent twenty-six. We also sent a message to Dr. Hassner, at the warm-bath, to ask advice for Sister

Kohrhammer who had been taken ill with an inflammatory complaint. His prescriptions were blessed by the Lord for her recovery.

11th and 12th. Above forty of our Hottentots, chiefly men, came of their own accord and offered their services to cut our corn. They set about it with great cheerfulness, and finished their work during these two days.

13th. A woman came to one of the Missionaries, to speak about the state of her soul. She said, with many tears, "My "dear teacher! It is so with me in my heart, that I can bear "it no longer, but I am wholly at a loss what to do. I have "led a bad life, and grieved both our Saviour and my teachers. "After I was baptized, if I fell into any transgression, I immediately confessed it, and received advice, and it went well "with me; but when I left off watching over my own heart and "began to indulge sinful propensities, I hid every thing from "you and denied every charge, and thus by degrees fell into "one deviation after the other; so that I no more know how "to be delivered from the power of sin. But yet I do not "wish to serve the devil and sin, but desire to be freed from "his slavery, and to live for our Saviour in the world." The Missionary spoke indeed very seriously with her about her late very irregular and offensive conduct, but as she seemed to be really penitent, told her, that if she sincerely cried for forgiveness and deliverance, our Saviour would yet receive her in mercy, for He cast none out, who come unto Him.

15th. At four o'clock in the morning we received a messenger, to inform us that Brother Latrobe and his company would soon be with us, being not far from our boundary. We ordered immediately a waggon to be ready to go to meet them, and a great part of the congregation set out in waggons, on horseback, and on foot, being eager to bid our dear Brethren and Sisters welcome to Gnadenthal. We met them at about three English miles off, and having alighted, rejoiced together at the mercy of the Lord, who has, after their long voyages and journies, at length brought them safe to us. The Hottentots expressed their joy and thankfulness by singing several verses, after which we all proceeded together towards Gnadenthal,

where we arrived about nine o'clock, A. M. In the evening meeting, the whole congregation met to bid them welcome, and joined with us in praising the Lord for this new proof of His favour towards us. We entreated Him also in prayer to bless them, and to attend all their future labours with success.

Brother Bonatz gave the following account of his journey: "Brother Marsveld and his wife, with myself, left Gnadenthal on the 30th day of December, 1815, and arrived at the Lange Hoogte at midnight. Here we slept a few hours in the waggon, and proceeded on the 31st as far as Kritzgat, near Hottentots-Holland's Kloof, where we again halted in the waste. Having supped at 10 o'clock, and being fatigued, we did not wait for midnight, but concluded the year 1815 with our Hottentots, after a short address, by singing some suitable verses, and commending ourselves and the whole church of Christ on earth to the mercy and grace of our Saviour for the year we now entered upon. Having rested some hours, and congratulated each other to the new year, we proceeded; passed the kloof at seven in the morning of January 1st, and reached a place near Stellenbosch, where we spent the night in the waggon. On the 2d early, we passed Stellenbosch, and about an hour's ride beyond the town, came to a family who are sincere-hearted friends of the Brethren. They were particularly pleased once more to see Brother Marsveld. Being much refreshed by this visit, we continued our journey, and on the following day about noon, had the pleasure to see and welcome our dear Brethren and Sisters who had arrived from Europe at Gruenekloof.

"After an agreeable stay of seven days at this place, we set out on our return. Brethren Clemens and Thomsen, and their wives, and the single Brethren, Lemmerz and Stein, were with us, but Brother Latrobe was gone with the colonial secretary, Mr. Alexander, to his farm, near Hottentots-Holland's Kloof, where he met us on the evening of the 14th. We then walked over the kloof, which, though lately much improved by repairs, is always a very steep and troublesome passage. Brother Marsveld and his wife set out an hour before us, and we were not a little pleased to find that they got over so well. A party of baboons were near the road, but took flight on hearing

the cracks of the Hottentots' long whips. It is astonishing how nimbly these creatures run up the craggy rocks, and leap from one peak to another. We halted on the east bank of the Palmite river, and having there got fresh oxen, proceeded with fine moonlight, the spare oxen being driven after the waggon. A wolf was discovered approaching them, but soon fled on the Hottentots giving the alarm. 14th early, we passed the Have Hook; arrived at midnight with our friend Mr. Klemm on the Serjeant's river, and on the 15th, at Gnadenthal."

16th. A great many Hottentots came to bid Brother Latrobe and the other new-comers welcome. They did it with great cordiality, and said, that they could not be thankful enough to our Saviour for always providing them with new teachers.

17th. One person was confirmed for the first enjoyment of the Holy Communion.

18th. We spoke with the communicants previous to the celebration of the Lord's Supper, which, both on account of the harvest, and the expected arrival of our travellers, had been postponed to the 20th. They expressed their great desire to partake of this heavenly feast, and to devote themselves anew to the Lord for His sufferings and death on our account.

20th. *Stephen Matthaei* had the misfortune to be struck by one of his horses, in the Trapflur, (a circular place, enclosed with a wall, in which the corn is trodden out, by driving a number of horses round it). He was so much bruised inwardly, that he departed this life on the day following in great agony. The Brethren Bonatz and Latrobe, went immediately to endeavour to administer some relief, but every effort was in vain. Some of his neighbours brought a bedstead, and carried him into his stable, as the door of the house would not admit the bedstead. He was baptized in 1806 by Brother Schwinn, and became a communicant in 1809. Whenever he spoke with us previous to the communion, he did it with great humility, and declared himself unworthy of the least mercy bestowed upon him. In the last painful hours of his mortal life, he took refuge to Jesus, and soon expressed a conviction, that he should not survive, but go as a poor sinner to Him who

would receive him in mercy. In the evening we had a blessed enjoyment of the Lord's Supper.

21st. Brother Marsveld baptized a sick person in her house. Several Hottentots had assembled, and the presence of the Lord made it a means of blessing to them all.

22d. The Brethren Latrobe, Thomsen, and Leitner, went to the warm-bath, on a visit to Sister Leitner.

22d and 23d. The classes of the communicants were held with much cheerfulness. The men spoke without reserve, both concerning their own state, and the course of the congregation, and covenanted with each other to be faithful to the Lord and His word. The same freedom and openness was perceptible among the women. *Christiana* said: "Dear Sisters, I have "too many thoughts that are not directed towards our Savi- "our, and that grieves me. When I examine my heart be- "fore the Holy Communion, I ask myself, whether I have "begged our Saviour's forgiveness for every thing. For it "once happened to me, that during the communion, I re- "membered, that I had quarrelled with a Sister, and had not "asked her pardon, and it disturbed me exceedingly. I cried "to the Lord to forgive me this sin: and now in my prayer "mention every thing by name in which I remember to have "done amiss." This led to a humble confession made by many, of their great backwardness in their love to our Saviour; and *Eve* said: "My dear Sisters, help me to thank our Savi- "our for the great love He has shown towards us; for in that "He has sent us again teachers, He proves to us, that He has "not forsaken us, though we are so very unworthy."

23d to 25th. Brother Bonatz and his wife, spoke with the candidates for baptism, new people and children, who expressed themselves with contrition, on account of their short-coming, and were desirous of being more able to live in conformity to the will and word of God.

26th. We spoke with fifteen persons who are to be baptized next Sunday. They declared their gratitude with tears, and promised to devote themselves with soul and body to our Saviour. We also spoke with nineteen, who are to be added to the candidates for baptism.

28th. Brother Marsveld baptized two children after the public service; and in the afternoon, the just-mentioned fifteen were baptized, by the Brethren Bonatz, Latrobe, Clemens, Marsveld, and Schwinn, each administering the Holy Sacrament to three of them. In the evening meeting, one boy and two girls were solemnly received into the congregation. The Lord made this day a day of peculiar grace and blessing to us and our congregation, on which we were refreshed, comforted, and encouraged anew, to serve Him and this dear people, whom He bears with, and evidently owns as the sheep of His hand.

February 2d. The Brethren Latrobe, Bonatz, and Clemens, with the Sisters Clemens and Kohrhammer, went on a visit to Mr. Teunis, sen. and his four sons, who live in his neighbourhood. The aim of this journey was partly to obtain information respecting the best means of undertaking a reconnoitring journey into the interior, with a view to form a third Missionary Establishment, and also respecting the country on the Chamtoo's Revier. They called likewise, and staid overnight with Mr. Kobus Linde, a gentleman who had, as commander of the Hottentots on an expedition into that country, become well-acquainted with it. The Sisters had business relating to the house-keeping. The travellers were well received, and entertained in every place they called at.

3d. *Elizabeth Lance* departed this life after a tedious illness. She was an old inhabitant of Gnadenthal, and became a candidate for baptism in 1808; after which, however, the love of the world and its ways caused her to go astray again, till a few months ago, she was brought hither in an ailing state. Her illness was the consumption. She now earnestly sought after the forgiveness of her sins, and prayed fervently that she might obtain assurance of it. She was re-admitted to the class of candidates, and baptized on the 21st, by Brother Marsveld. From that time to her departure, she spent her days happily, in joyful expectation of departing as a reconciled sinner.

7th. Brother Bonatz finished speaking with the candidates for baptism, new people, and children, of which he gave the conference a very agreeable account. In each of these divi-

sions of our congregation, he found most of them earnestly desirous of obtaining mercy and peace with God, through the atoning sacrifice of Jesus. They confessed their sinfulness and natural depravity to be too powerful to be withstood by their own strength, and that they therefore cried to the Lord for help, and found strength in Him to resist the assaults of sin.

Sebastian Stoffel, a Caffre, lately baptized, said: "I am "a great sinner, and there is nothing good in me, but what "our Saviour gives me from day to day. He has done much "for me, and I hope that I shall remain faithful to Him, "for which I pray Him to grant me strength and grace."

Simeon Mallegast. "I have to complain of myself, that "the Word of God, which I hear, flies so soon away from "my thoughts. I feel how dangerous it is to hear it, and not "to let it sink into my heart."

Sister Bonatz gave the same pleasing account of the women:

Maria Anders said: "I can truly say, that I live happily. "I have often great delight in converse with our Saviour, and "I mourn over the time which I have spent without Him, in "the world. I wanted to live to God, but likewise enjoy the "world and its lusts, but that would not do, and detained me "long in an unhappy state. At last I felt the burden of it too "heavy, and devoted myself wholly to our Saviour, and O! "that I might remain faithful to Him till my life's end."

Rachel Stoffels, a Caffre woman, said: "I was born and "brought up in sin, and have committed many sins, but since "I have been here and heard God's Word, I feel great re-"morse on that account, and cry daily to our Saviour that He "would forgive me."

Another said: "I was exceedingly frightened when I "heard that our Saviour knows all things that a man does, "and that on account of our sins, He must die upon the cross. "I then thought, What is to become of me? I have commit-"ted so many sins that they cannot be forgiven; and I despair-"ed. But when I heard that our Saviour said to one of the "malefactors, 'To-day thou shalt be with me in paradise,' I

" took courage, and could pray to Him. I now desire no-
" thing more than to live unto Him."

8th. The Brethren Latrobe and Lemmerz set out on horseback for Gruenekloof and the Cape. The former had in view to confer with the Government, respecting the journey he proposes to undertake into the interior. To-day we spoke with our communicants with much satisfaction. Above one hundred of the men came to us, and almost all the women; thus the communicant congregation is nearly complete in number.

9th. We spoke with twenty-three persons, nine of whom were appointed for confirmation, and fourteen to be candidates for the holy communion. They were greatly affected, and shed tears of gratitude for the favour bestowed upon them. This morning, *Salome Adams* departed this life, in reliance on the merits of Jesus. She walked worthy of the Gospel, and cleaved with her whole heart unto Him. She was always cheerfully resigned to Him in all distress, whether of a temporal or spiritual kind, which was particularly evident in her last illness. On the evening before her departure, one of the Sisters calling upon her, she conversed in a very edifying manner, concerning the many mercies the Lord had shown to her during her life, and expressed with great feeling how much she rejoiced, that she should soon see Him face to face.

11th. We had a blessed participation of the Lord's Supper.

12th and 13th. The classes of the baptized people were held, and much useful conversation took place among them. On the evening of the 13th, two pair were married at church. We were thankful in these days for several thunder showers, which greatly refreshed our thirsty land.

17th. We had a very agreeable visit from some English gentlemen, from the warm-baths. They expressed their satisfaction with their visit, in very cordial terms, and observed, that the pleasure they had enjoyed, exceeded all their expectation. At parting, Mr. Rattray presented us with 100, and Mr. Pybus with 30 rix-dollars towards our school.

21st. The Brethren Latrobe and Lemmerz, returned to us. Brother Latrobe had various conversations with the Governor, concerning the general affairs of the Mission, but par-

ticularly respecting the intended reconnoitring journey, and received not only every assurance of good-will, but letters of recommendation to the Land-drosts of Zwellendam, George, and Uitenhagen, in which his Excellency declares, that any civility shown to him, he will consider as shown to himself.

22d. We had several thunder showers, by which our brook was well filled with water. On the 23d, a child was drowned in it, and though every means were tried to restore its life, they all failed, to the great grief of the poor parents. At its funeral, Brother Leitner particularly addressed the children, and described to them the great love of our Saviour to the little ones, admonishing them to believe in, and love Him with their whole heart, that they also might be ready, if called away suddenly, to meet Him, with joy.

24th. *Magdalene Viegeland* departed this life. She had not long resided here, and was soon seized with a consumption. This led her to a very close examination of the state of her soul, and finding herself a lost and undone sinner, she cried to our Saviour for mercy, and found through faith in His blood, pardon and peace with God. She now begged to be baptized, and obtained that favour some weeks ago. She spent the rest of her days in the happy prospect of soon seeing her Redeemer face to face.

28th. In the evening-meeting we remembered, that on this day twenty-three years ago, the first three Brethren, Marsveld, Schwinn, and Kuehnel moved into the first house they built here. We joined in fellowship, to bless the Lord for the great work He has since wrought in this place, by the abundant blessing He has laid upon the labours of these His servants and their successors, and besought Him to continue to be with us, and crown our poor endeavours to proclaim the word of His cross to the Hottentot nation, with success, that His name may be glorified.

March 1st. Brother Schmitt and his wife, and Brother Stein, arrived here from Gruenekloof, with a view to accompany Brother Latrobe on the reconnoitring journey to the Chamtoo's Revier.

3d. After the public service, the two children were bap-

tized. At three o'clock the congregation met, to take leave of Brother Bonatz and his wife, who have served this congregation with great faithfulness and diligence ever since the illness and absence of Brother Kuester made it necessary for them to come hither, from Gruenekloof, to supply his place. Brother Marsveld, after thanking them in the name of the congregation, commended them in prayer to our Saviour, that He would continue to bless them in their future labours, and reward them for their services in this congregation.

In the evening our friends, Mr. and Mrs. Melville, came hither from Capetown; Mrs. Melville will stay with us some time, while her husband accompanies our travellers to the interior. His company will be of great service to them, as a man well-acquainted with the mode of travelling in this country, and a warm friend of the Brethren and their endeavours to spread the Gospel among the heathen. He brought his own waggon with him, which is likewise a great advantage, and we looked upon his joining the party on this occasion, as a very providential circumstance, for which we were all very thankful.

As it happened, that at this time all the Brethren and Sisters employed in the Brethren's Missions in South Africa, except Brother Fritsch and his wife, were collected at Gnadenthal; and to-morrow, Brother Bonatz with his family, and the day following, Brother Latrobe and his company will leave us; we met in the evening to take leave of these dear Brethren and Sisters, and to covenant with them and each other, faithfully to serve our gracious Lord and Saviour, each in his degree, and His cause on earth, to which we are bound by such numberless proofs of His goodness and mercy towards us, that it is impossible for us to express our thankfulness towards Him as we ought. May He grant us grace to be devoted to Him with spirit, soul, and body, to the end of our lives. We felt that He owned and accepted of our prayers and praises, and were anew encouraged to pursue our labours in faith, and trust in His all-sufficient grace.

4th. In the afternoon, Brother Bonatz and his family set out for Gruenekloof. The Hottentots assembled once more

to take leave of them, and sung several benedictory verses as they entered their waggon. In the evening, Brother John Lemmerz was betrothed to Sister A. Jaencke.

5th. We took leave of Brethen Latrobe and Stein, and Brother and Sister Schmitt, and Mr. Melville. A great part of the congregation had assembled before the house, expressing their best wishes for these travellers, and that they might be successful in their enterprise. After singing several verses, they accompanied them two or three miles on the road.

In the evening, two couple were married at church, by Brother Marsveld.

6th. Nine persons were confirmed for the first enjoyment of the Holy Communion, and the following day, on speaking with the communicants, we had the joy to perceive manifest proofs of the labour of the Holy Spirit in the hearts of this part of our congregation.

10th. We celebrated the Lord's Supper, when one man and eight women were partakers for the first time.

11th. The classes of the candidates for baptism were held, and the conversation was very unreserved and profitable.

Silla Rosina said: "I am very much distressed about the "state of my soul, and cannot sleep in the night for grief. I "wish to become a child of God, but my sins are so many, "that they make me despair, and I cannot believe that our "Saviour will receive me. I am likewise much concerned "about my husband, who is also a candidate for baptism, but "can seldom come to the meetings, as he must go out to earn "his livelihood. I therefore beg my teachers to pray for me, "that our Saviour may help us."

Caatje Plaisir. "I have been very angry with my hus-"band, because he is baptized. I have done every thing I "could to provoke him to anger, but he is always placid and "friendly towards me; this has at length convinced me, that "I must be converted."

Sarah Vertin. "I have committed many abominable "sins during my life. Among other things, I studied how I "might utter the most horrid oaths and curses, insomuch, "that even the farmer's wife where I worked, used to ask me,

" whether I did not believe that there was a God in heaven. " I answered, no, that I don't believe. Then, said she, the " devil must have made you. This, however, I could not be- " lieve, and it brought me to reflection. I grew extremely " uneasy, and was ready to run into the wilderness for despair, " if my children had not kept me. I now went to Gnadenthal, " though I hardly hoped that they would admit me. But here " it pleased our Saviour to have mercy upon me, and I cried " for the forgiveness of my sins. He heard me graciously, and " I felt His pardon and peace in my soul. But now I am " again in trouble, and cannot believe that I am a child of " God. I am even sometimes angry at my teachers, because " they do not call me to be baptized: in short, I am in a bad " way!"

16th. *Joseph*, a Tambukky, departed this life happily. He came in 1808 to Gnadenthal, and was baptized in 1811, by Brother Schwinn. In November the same year, he was made partaker of the Lord's Supper. We wished he had gained a better knowledge of his own heart, but being an orderly man, he thought too well of himself, and that he did not stand, so much as others, in need of daily instruction, and on that account, did not often come to church on the week days. When, during his last illness, he was spoken to on that subject, he first brought forward many excuses; but at length owned his having been too remiss, from self-righteousness; confessed himself a sinner, and sought and found the forgiveness of sins as a poor undeserving creature, testifying, previous to his departure, that our Saviour had had mercy upon him, and that he enjoyed His peace in his soul.

19th. Two Hottentot couple were married at church.

Sabina Wittboy departed this life. She was baptized in 1809, and became a communicant in 1812. She remained faithful to the Lord, walked worthy of her calling and election, and cleaved to her Saviour, with whom she found comfort and peace under all circumstances. In her last illness, which was tedious and painful, she spent her time in converse with Him, and was released out of this state of pain and trouble unexpect-

edly and happily, by the bursting of a blood-vessel on the above-mentioned day.

26th. Brother John Lemmerz was married to Sister Agnes Jaencke.

30th. We received a very welcome letter from Brother Latrobe, dated at George's Drosty, 18th March, from which we learnt, with thanks to our Saviour, that he and his company were all well, and cheerfully prosecuting their journey, having every where been treated by the Land-drosts, and other officers, with the greatest civility, in consequence of the Governor's recommendation. They had also been brought on by oxen ordered from the farmers.

April 7th. During the first week of this month, we were engaged with speaking with the candidates for baptism, baptized, and candidates for the Holy Communion, as likewise, with the baptized children. The Brethren and Sisters reported, that they themselves had derived great edification and blessing from their conversation with many of them. It is manifest, that the Spirit of God continues, notwithstanding all their defects, to guide them into all truth. All of them have a sincere desire to be and remain the property of Jesus, though, as they say, they are unworthy of His grace and mercy, and deserve nothing but condemnation for their unfaithfulness. They received the instructions, admonitions, and reproofs given them, with thankfulness, and promised to follow our advice, to turn with all their sins and weakness to Jesus, the friend of sinners.

Three boys came together, and said, that they had prayed in fellowship to our Saviour, that He would give them obedient hearts, make them His property, and grant them to be received among the candidates for baptism.

One of the candidates for baptism was reproved on account of the lukewarmness which she had lately shown, and told, that it was high time she should be converted. "Yes indeed," she replied, "it is high time. I lately dreamt, that I was "bound and carried to a house, where I was to be burnt: but "I will now give my heart wholly to our Saviour."

6th. We entered into the passion-week with fervent prayer

to our Saviour, that He would grant us so to contemplate His bitter sufferings and death for us, that penetrated with a due sense of that great love, wherewith He hath loved us, we may become more perfect in our love towards Him, and out of gratitude for, and through the power of His death, be made more alive to God, and to His joy and honour.

7th. One person was confirmed for the first enjoyment of the Lord's Supper, by Brother Schwinn.

9th. We spoke with all our communicants, and found them in joyful expectation of the celebration of that great feast, hoping that they will receive a peculiar blessing in this important season. We could in truth rejoice at the grace prevailing among them.

10th. We had in our family a solemn meeting, with a view to the approaching communion, in which we presented ourselves before our compassionate Saviour, and craved absolution from Him for all our sins, and failings, in the discharge of the important duties committed unto us; and rose from prayer with a believing and confident hope, that He will forgive, heal, and bless us, and accept of us as His unworthy, but devoted servants, and grant us a new seal of His love and grace. This we indeed experienced on the 11th, being Maundy Thursday, when we and our congregation commemorated His death, in that sacred institution which He Himself ordained previous to His sufferings. One person was partaker the first time, 19 became candidates, and 14 were appointed for confirmation at the next communion.

14th. Easter Sunday was celebrated in the usual manner, in a joyful contemplation of the glorious resurrection of our Lord. Many strangers attended at church, and took share in the blessings conferred upon the congregation.

15th. Easter Monday. In the afternoon, after a discourse by Brother Clemens, nineteen persons received holy baptism, which was administered by him, and the Brethren Marsveld and Schwinn. Twenty-six were added to the candidates for baptism. All these persons had, a few days previous to this solemn transaction, given us the most cordial assurances of their sincere determination no more to live unto themselves,

and to the world and sin, but to devote soul and body unto Jesus, as His blood-bought property, to obey His word and precepts, and to yield obedience in all things relative to the rules and orders of a Christian congregation. In the evening, one boy and two girls were received into the congregation, and this festival concluded with fervent prayer and thanksgivings to the Lord, who has renewed within us a lively impression of all He has done and suffered, to redeem us from sin and curse, and O! that we and all our people might ever retain a due sense of our never-ceasing obligations to Him for His passion and death.

17th. A considerable number of our people went into the mountains, to bring the two large stems of iron-wood as mentioned above, for a foot-bridge over the Sonderend. We exhorted them earnestly, not to forget daily to look to our Saviour for help and preservation, not to meddle with spirituous liquors, this labour being attended with great danger to their lives. We soon had confirmation of it, for on the 19th we were informed, that in lowering one of the trees from a steep rocky eminence, a man had the misfortune to slip and get under the stem, by which his leg was crushed and broke. The poor sufferer was brought hither on the 20th, and means used for his relief. Besides him, there were others more or less bruised. The stems are 50 feet long, and thick in proportion. To procure such timber from the deep glens in these mountains, and to drag them over rocks, precipices, and many small valleys, to a place where the oxen can get at them to draw them out, without any aid but that of human hands, (for the Hottentots have neither windlasses, crows, nor any other implements, by which they might render such work safe or easy), is a troublesome and dangerous task. At present, there is no forest in the whole country but in the kloofs, some of which are almost inaccessible. Large and useful timber may yet be found in them, but owing to the above-mentioned difficulties, little use can be made of it. The Hottentots cut down the large trees, and either prepare the wood they want for their waggons and other uses on the spot, and carry it away on their backs with great trouble and fatigue, or burn charcoal where they fell the trees. They brought the two above-

mentioned trees home on the 25th, and most of them came to express their thankfulness to our Saviour, that He had so graciously preserved them from harm during their work.

26th. We received a letter from Brother Schmitt, dated on the Kierbooms and Chamtoos rivers, of 27th of March, and 7th of April, by which we were informed of the welfare of all our dear travellers except Brother Stein, who had the misfortune to break his arm by the oversetting of the waggon, but by the Lord's mercy was better, and able to proceed.

28th. We held a meeting with those of our congregation who had been admitted to the privileges of the Church, since Easter last year. Fifty-four have been baptized, eight received into the congregation, and forty-four admitted to the Holy Communion.

To-day, an English officer, Major James Gordon, came from the warm-baths on a visit to us, and having expressed much pleasure in viewing the Settlement, made a present of 50 rix-dollars towards the school.

30th. Sister Kohrhammer having spoken with all the widows, they had a meeting in the church, and afterwards requested Brother Clemens to play some hymn tunes for them on the piano-forte in his room, whilst they sung verses expressive of their thankfulness to our Saviour for the many mercies He bestows upon them.

May 1st. Eleven persons were confirmed by Brother Marsveld, for the first enjoyment of the Holy Communion, and on the 2d, the communicants were spoken with in reference to it. Sister Leitner spoke with all the single women, who met on the 4th to celebrate their memorial-day, and were reminded of what is enjoined respecting their state in the Scriptures. They all declared that it was their sincere wish and prayer to be devoted to the Lord, and so to walk as may be well-pleasing unto Him.

5th. We celebrated the Lord's Supper in a comfortable perception of the presence of Him, whose death we desire to show forth, by dying unto sin, and living unto righteousness.

6th and 7th. The classes of the communicants were held, and gave opportunities for much edifying conversation. Some

complained, that there did not exist that fervency of love and brotherly union, which at first prevailed in the congregation, and that so often things occurred, which brought disgrace to the cause of Christ. They observed, however, that each should seek the fault in his own heart, and devote himself anew to our Saviour, praying at the same time for the other inhabitants.

9th. The Brethren Beinbrech and Thomsen went to Cape-town on business. In the evening we were very agreeably surprised to see Mr. Melville enter our dining-room. He had left his fellow-travellers at Zwellendam, and gave us the first account of their approach.

11th. A great number of Hottentots went out, together with some of the Missionaries, to meet them, and about four in the afternoon, we had the pleasure to see them arrive with us in safety. While they were enjoying some refreshments, the Hottentots assembled about the door and sang some verses, thanking the Lord for His mercy in bringing them again safe to us.

This morning early, a young man falling from a waggon, it went over his breast and legs, and hurt him so much, that his life was despaired of, but by the Lord's blessing on the means used, he, after some time, quite recovered. During these days, Mr. Melville was employed to make an accurate survey of this settlement, for Brother Latrobe.

14th. A Hottentot couple were married at church.

19th. Brother Schmitt and his wife, and Brother Stein, returned to Gruenekloof. Two infants were baptized after the public service, and in the afternoon, three children of from four to five years old.

20th, and following days we spoke with several men, who, having served as soldiers for ten years, returned, and begged leave again to live at Gnadenthal. They were permitted to stay, after being earnestly admonished to demean themselves in an orderly way, and conform to the rules and regulations of the place, but especially to consider the main aim of their living here, to hear the Word of God, and seek the salvation of their souls.

30th. A regular police was established at Gnadenthal.

Many of the most faithful and exemplary of the inhabitants, had been sensibly affected by the increasing disorders committed both by strangers and some of our own, chiefly young people, when not observed by us, as likewise by slaves and people sent away from hence, and even by some called Christians. They had several meetings together, in which they resolved to apply to Brother Marsveld and the rest of us, with a view to the establishment of a company of overseers (opsienern) who should watch over the observance of our rules and orders. We agreed with them as to the necessity of such an arrangement, as it is impossible for us to overlook so large a place. We believed however, that it would be well to apprize the Land-drost of Caledon of this measure, to obtain his concurrence, and to procure for those persons who should be chosen to constitute this company of overseers, the needful authority in doing their duty. Fifty-four men, chiefly fathers of families, residing in different parts of the Settlement, having been chosen and approved, Brother Latrobe wrote to the Land-drost, Henry Frouenfelder Esq. acquainting him with what had been done. In a letter dated 8th May, the Land-drost not only expressed his great satisfaction with the measures proposed, but promised every assistance in his power, if needed, to make them effective. The men thus chosen, having declared their willingness to accept of and faithfully attend to this commission, the congregation was made acquainted with this new regulation in the evening-meeting of this day, the names of the fifty-four overseers were read to them, together with the letter from the Land-drost to Brother Latrobe, and the regulations and rules of this place, as drawn up by the latter. All the inhabitants were desired to conform to them with cheerfulness, as being meant only for their good and the welfare of their families, that the Gospel and the work of God in this place may be honoured, and not disgraced by the lives and conversation of its inhabitants. We pray the Lord to lay His blessing upon this measure, and that it may prove the means of establishing order; and we trust that when evil-minded intruders are made aware that they will be well-watched, and notice be given of their conduct, they will be careful how they offend in future.

June 2d. We joined the other Christian churches, in the celebration of Whitsuntide, and met for that purpose, both this and the following day in fellowship, to thank our Lord and Saviour for the gift of the Holy Spirit, to whose faithful leading we commended ourselves, praying forgiveness for all neglect and unfaithfulness to His divine instruction, and promising anew to be obedient to His voice in our hearts. After the public service, the remains of *Emilia Jacobs* were interred. She had been baptized last Easter by Brother Marsveld, and remained in a happy state of heart, resigned to the will of the Lord in age and infirmity, till she obtained her final dismission from all earthly trouble.

8th. Was the funeral of a very old man called *Thomas Vogel.* He was baptized by Brother Schwinn in 1809, and became a communicant in 1813. He was a man of a remarkably quiet and contented disposition, and of very few words, but cleaved with his whole heart to the Lord.

9th. In the evening was a meeting of all the inhabitants, in which Brother Latrobe read a farewell discourse translated into Dutch, in which, after calling to their remembrance all the great mercies the Lord had bestowed upon this congregation and the Hottentot nation in general, ever since the renewal of the Mission in 1792, by Missionaries of the Church of the Brethren, he exhorted the congregation to make good use of the privileges they enjoyed, the Word of God dwelling richly among them, and every good and spiritual gift being freely offered unto them through the merits of Jesus Christ their Saviour, who would grant them grace to live according to His will and word, if they persevered in looking to Him as the author and finisher of their faith. After these, and other admonitions and expressions of his best wishes and prayers for them and their nation, he took leave of them, and commended them to the grace of our Lord Jesus Christ, the love of God our Heavenly Father, and the fellowship, comfort, and guidance of the Holy Ghost.

10th. We met in our family to take a last farewell of Brother Latrobe, in which, after Brother Clemens had expressed to him our thanks for all the services he has rendered to the

Mission during his stay in this country, he addressed us in a short discourse, encouraging us to faithfulness, brotherly love, and unity, and expressing his firm belief, that our Saviour would maintain His work amongst us and our congregation, and cause us to see still more of the blessed effects of the preaching of the word of the cross. He declared, that his visit had been to him, one of the greatest favours bestowed upon him in his life, and tended to excite within his own soul, a more lively sense of the love and goodness of our Saviour, manifested in the call given even to the most despised of nations, to come to Him and be saved, and of the great truth, that the word of the cross is the power of God unto salvation to all them that believe. We then covenanted together, by the grace of our Saviour to remain faithful to Him, and amidst all our manifold failings and weaknesses, to serve Him to the end of our lives, by His enabling grace. The Hottentot congregation will not easily forget his visit, having conceived a particular love and regard for him, which was evident not only throughout his whole stay, but most so when we were going to part. They came singly and in parties to take leave of him, and, as it were, overwhelmed him with their affectionate and fervent expressions of esteem and gratitude, and best wishes for himself and his family.

11th. Early, our place was filled with Hottentots, who came once more to take leave of Brother Latrobe, and it was with difficulty that he could get ready to set off at the time appointed, for he would not suffer any one, old or young, to call in vain. After he had shaken hands with some hundreds that were present, he, with Brother Clemens, and Brother Leitner and his wife, who accompanied him to Gruenekloof, mounted the waggon. The Hottentots sung many verses of blessing, thus in fellowship commending him and his fellow-travellers to the grace and protection of our Lord and Saviour. Most of them afterwards followed the waggon across the Sonderend, as far as our boundary, where again halt being made, they took a last farewell.

18th. A Caffre Sister, *Dorothy Deba*, departed this life rejoicing in God her Saviour. She was baptized in 1810, by

Brother Kohrhammer, and became a partaker of the Lord's Supper in 1812. Her last illness was lingering. She remained present to herself to her last moment. One of the Sisters visiting her shortly before her departure, she testified with joy of the happiness of her soul, said that she should soon go home to our Saviour, and that, through His rich forgiveness, every anxious thought had vanished. She expressed her thankfulness for all the kindness shown to her by all her dear teachers, both Brethren and Sisters, and begged particularly once more to send her love to Brother Latrobe, and to the whole congregation. We can give her that testimony, that she was in truth a child of God. Though she could not speak Dutch well, she gave proof sufficient that her soul cleaved to the Lord, and that she lived by faith in Him. At her funeral, the whole congregation attended, with a peculiar feeling of love and devotion.

We commend ourselves and our whole congregation of Hottentots here at Gnadenthal, to the remembrance and prayers of all our Brethren and Sisters and friends every where, and remain ever, &c. (Signed)

Aug. Clemens, H. Marsveld, J. M. P. Leitner,
J. D. Beinbrech, Chr. Thomsen, John Lemmerz.

N. B. We have the pleasure to announce the safe return of Brother Latrobe from the Cape, by way of St. Helena and Ascension, in the Zebra sloop of war, which arrived at Spithead on the 10th of December, after a very pleasant and expeditious voyage of only six weeks and four days under sail. He had engaged a passage on board the Brilliant, a merchant brig, but a few days before her departure, was requested by the Governor to accompany his son in the Zebra, to which, after some hesitation on account of delay, he consented, in consideration of his Excellency's great kindness to him during his stay; and though sailing a full month after the Brilliant, landed three days sooner than the passengers by the latter. We join him in praising God for the many mercies experienced by him, both on his voyage, and during his abode at the Cape.

ACCOUNT

Of the Indian Sorcerer ONIM; extracted from the Diary of the Mission of the United Brethren at New Fairfield, in Upper Canada, 1816.

THIS Indian had given evidence of his hostility against the Mission, from his early youth. He was one of those who calumniated John Papunhank at Friedenshuetten. (See Loskiel's History of the United Brethren's Mission among the Indians, Part III. p. 65.) At that time he used to wear a tomahawk in his girdle, and when questioned what he intended to do with it, replied, " to cleave the Missionaries' skulls for deceiving the Indians." This enmity he manifested, on all occasions, against the Missionaries and the Christian Indians generally, till within a few years, when the infirmities of age put a stop to his activity. The first sign of a change of sentiment in him, was observed when he entertained the Brethren Luckenbach and Zacharias, in his cabin at the Monsey-town, on their way to Grand river. Till then, he had always been lurking in the neighbourhood of our settlements, as the old diaries prove, trying to create disturbances. And being a preacher among his countrymen, he used to dissuade them by all the means in his power, from embracing the doctrine of the whites. " For," said he, " their skin is white and our's is brown; and our whole manner of life is entirely different from their's: of course, they must also have a different way to happiness; and those Indians who embrace their doctrine, are altogether deceived." He taught the existence of three gods; a brown, a white, and a black god; and that each nation ought to live conformably to the directions received from the god of their colour. The Indians of course were to preserve their own religious ceremonies, their feasts, dances, sorceries, &c. He opposed in particular, the Gospel doctrine of the remission of sins; teaching his countrymen, that those who lived according to the will of the Great Good Spirit, would, after this life, go to him; but those

who acted differently, would be banished to the haunts of the Evil Spirit. As to reforming the wicked through the Gospel, and their being saved through repentance and remission of their crimes, he rejected the idea altogether. He believed not only in the immortality of the human soul, but even asserted, that all creatures, and also trees and herbs, are inhabited by a living soul; accounting for their withering, when cut down, or plucked up, by saying, that their indwelling spirit then left them.

To judge from his expressions, during his last illness, it would appear, that what gave occasion to his reflecting upon his lost state, was a remark addressed to him by an Indian sister, Anna Paulina, (as related in our diary, under date of the 10th Dec. 1815), who met him at a sick woman's house, whom he had in vain endeavoured to cure by his sorceries. Speaking to the assistant Jacob, he observed, "A word spoken by you Christian Indians lately, laid hold of my soul. I began to be troubled in my mind, and to grow doubtful concerning my spiritual state; since which time, I have often thought and said, "Oh for somebody to show me the right way!" He was taken ill when on his way to the Monsey-town, to assist at a great feast to be held there; and not being able to proceed farther than this place, he returned to his friends, at whose camp he died.

On the 10th of March in the evening, Onim sent for the assistant* Brother Jacob, as he lay sick in our neighbourhood.

* *Assistants* in the Missions of the United Brethren, are converts from among the heathen, of both sexes, whose business it is to visit from house to house, in order to attend to the sick and infirm, watch over order, endeavour to remove dissensions and promote harmony, and further the temporal and spiritual welfare of the flock by every means in their power, according to the advice and directions which they receive for these purposes from the Missionaries. Through them, the latter are enabled to know, whether their people walk in conformity to the rules of the Gospel, and where their help may be most essentially useful. They must be persons whose exemplary walk and good understanding have made them respected by the whole congregation. The native assistants have also the particular charge, to speak to the heathen upon Gospel subjects, whenever opportunity offers for that purpose. In some missions they are employed occasionally to address the congregation at their meetings: and such an assistant is the Indian Jacob at New Fairfield.

He first thanked Jacob for coming to see him, and then told him that he was concerned about the state of his soul, and wished to live with us. After hearing his relation, Jacob addressed him in the following words:

"Thou hast now told me a great deal; I will tell thee something too. Listen to me!

"Onim! I well remember that ever since I was a little child, thou hast often been with the congregation of Christian Indians, always going from, and coming again to us. For many years past, thou hast heard the word of God which we believe. But till now, thou hast despised and ridiculed it, saying, 'I have another way to be saved, *according to my creation**.' But now, that thou art lying here in a miserable situation, upon hard boards, unable to help thyself; thy little property spent in drinking; nobody taking care of thee, and death seeming to be at hand: now, dost thou say at last, '*I have brought terror upon my mind, because I have been so wicked?*' Oh, that these words of thine were but true! Would to God, thou didst but feel real anxiety about thy condition! For then thy soul might yet be saved.

"Art thou indeed convinced that the Devil hath deceived thee? Why art thou concerned about thyself at last, at the very end of thy life? In the days of thy health, thou hast despised and mocked at the word of God; thou hast dissuaded and prevented others, who were disposed to believe; and thou hast tried to entice those away, who had joined the congregation. Thou hast made thy jest of the doctrine of the forgiveness of sins. But know thou, that Jesus Christ, the Son of God, the Creator of heaven and earth, became a man: *this is the truth.* He suffered, was tormented to death, and shed His precious blood for the remission of sins: *this is also the truth!* And, unless thou obtain pardon of thy many and great sins, through faith in His blood, and thy heart be cleansed therewith, believe me, thou shalt, after death, go straightway to hell, into everlasting perdition. And there shalt thou find cause to accuse no

* This is an Indian phrase, implying, According as the Great Spirit and Creator has directed, and appointed for me.

one, neither men, nor God who made thee; but *thyself*—*thyself* alone. Nor will thy living with us, as thou now desirest to do, avail thee any thing, unless thou be purified from thy iniquities, through the merits of the Saviour, whose mercy thou must earnestly seek. Reflect upon this, and remember what thou hast heard heretofore from us Christian Indians, and from our ministers." Onim thanked Jacob for this address, who then left him.

On the day following, Brother Dencke received a message from Onim, with an earnest request that he would come and see him. Being asked, "What is thy desire? since thou hast sent for *me:*" he replied: "I would tell thee that I am greatly concerned about myself, and the salvation of my soul. My sentiments are entirely changed, and I pray the Saviour to have mercy upon me, to pardon my sins, and to cleanse my heart with his blood in holy baptism. Oh!" added he, weeping and trembling, "I am sorely troubled, I am under great anxiety." *Question.* "Thou enemy of God and his children! Art thou at last convinced of thy lost state?" *Answer.* "I am indeed! Oh that the Saviour would take pity on me! then as long as life lasted, I would live to Him alone." *Q.* "But it is said that thou art a murderer, and a sorcerer?" *A.* "The former is a false accusation; and sorcery is a deceit of the devil; it is nought. Of that I am now convinced." *Q.* "But art thou ready to confess all thy past sins and enormities, at the pierced feet of Him who died for his enemies; and to pray to Him, that He would grant thee, through the enlightening grace of His Holy Spirit, a thorough knowledge of thy depravity; that thou mayest seek and obtain pardon and forgiveness?" *A.* "Yes, I am. Both soul and body would I surrender unto Him, if He would but have compassion on me." Having been reminded of his past life, how he had persecuted the congregation of believers, seduced many from the path of life, despised the word of God, and pronounced the Christian religion an imposture, &c. the question was put to him, "Dost thou now believe that Jesus Christ is the Son of God, the Creator of all things; and that He came down upon earth to save *thee* by His sufferings and death, and to take away *thy* sins by

His precious blood?" Upon this he made so affecting a confession of his faith in Jesus, that all present were melted into tears; and the work of grace wrought in his heart by the Holy Ghost, was made manifest in the most striking manner. Brother Dencke then explained to him, that the mere rite of baptism could avail him nothing, unless he experienced in his heart, through faith, the purifying power of the blood of Christ; whereupon he exclaimed, "I believe! I believe! Do ye also have pity on me!"

He was now asked the following questions, which are put to candidates for baptism from among the heathen, which he answered in the most affecting manner. *Minister.* "Dost thou believe that thou art a sinful creature, and dost, on account of thy sins, deserve the wrath of God, and eternal punishment?" *Answer.* "I do believe it." *M.* "Dost thou believe that Jesus Christ became a man for us, and by His innocent life, sufferings, blood-shedding, and death, reconciled us sinners to God?" *A.* "I verily believe it." *M.* "Dost thou believe, that He hath purchased for thee, by His blood and death, remission of sins, life and happiness?" *A.* "I verily believe it." *M.* "Wilt thou in this faith be baptized into the death of Jesus, and be washed from thy sins in His blood?" *A.* "That is my sincere desire." *M.* "Dost thou also desire to be delivered from the power of sin and of Satan, and to be received into the fellowship of Jesus Christ, and of those who believe in Him?" *A.* "That is my sincere desire, and I renounce the devil and all his works and ways." Brother Dencke then prayed fervently to the Lord in his behalf, entreating Him to show mercy unto this repenting enemy of His Church, who longed for deliverance from the bondage of Satan; to pardon all his sins and transgressions; to cleanse him with His precious blood; to receive him into the communion of the saints in light, and into the fellowship of the Father, the Son, and Holy Ghost: expressing also the most heart-felt thanks for the mercy of God already displayed towards this grievous offender, in having awakened him to a sense of his lost state by nature, and led him to seek the salva-

tion of his soul in his dying moments. This prayer was attended with a flood of tears, shed by the candidate for baptism, and by all present. He was then baptized into the death of Jesus by the name of Leonard. The whole transaction is more easy to be conceived than described, and will never be forgotten by those who witnessed it. The anxiety of heart of the newly baptized now immediately vanished, and his troubled soul found rest and peace. On taking leave, Brother Dencke reminded him, that, as he had been active in the service of his former master, the prince of darkness, he ought now to show the more zeal in the cause of his present Lord, who had granted him remission of his sins, and would soon receive him unto Himself, into the realms of endless bliss and glory. This he cheerfully promised, and afterwards faithfully performed, saying on all occasions to his friends: "Formerly I spoke evil words to you, to dissuade you, when you desired to be converted: forgive me for so doing, and follow my dying advice to you, which is to forsake your wicked ways, or you will be lost! Turn to your Saviour, experience what I now feel, and you shall live!" The assistant Jacob also spoke to him in a pathetic manner, and rejoiced greatly at the baptism of this repenting sinner. All our Indians were delighted on the occasion, and expressed their joy, saying: "Onim, our enemy, is become our brother Leonard." They also diligently visited him.

From the time of the new convert's baptism, almost till he breathed his last, on the morning of the 13th, he continued, day and night, only now and then slumbering a few minutes at a time, to pray to Jesus his Redeemer, and to exalt His mercy, inviting all to come unto Him, and to obtain pardon and remission of their sins. After he became speechless, the motions of his hand plainly indicated that he was still conscious; and his mind continued to be engaged with the same subject. At length, at his dissolution, his hand dropped upon his breast, and the spirit of this late enemy of the crucified Jesus winged its flight to the mansions of everlasting bliss, in humble reliance on the all-atoning sacrifice made by our Saviour for sin.

His remains were brought here the day after, March 14th, and interred in our new burying-ground, being the first corpse of an adult buried there. At his funeral, the Indians, who had assembled from their sugar-camps on the occasion, were addressed from the text, Mark xvi. 16: "*He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned.*" They were exhorted to unite in praising our Lord for the great victory gained by His word and Spirit, in the conversion of this late distinguished enemy and opponent of the Gospel.

He had reached a very advanced age, which cannot, however, be exactly ascertained. It pleased the Lord to make him "a miracle of grace," in the fullest sense of the expression, and to display in him the all-subduing power of His Holy Spirit over the most hardened of sinners. The conversion and death of this extraordinary man will speak volumes to the hearts of his late hearers; and the impression made thereby upon his heathen countrymen, cannot but, under God, prove highly favourable to the cause of the Gospel.

EXTRACT

Of the DIARY *of* GRUENEKLOOF, *of the Year* 1816.

JANUARY 1st. We entered into this new year with prayer and supplication, commending ourselves and our congregation to the mercy and protection of our God and Saviour, entreating Him to cause His saving name to be exalted by us, in this year also.

3d. The Brethren Bonatz and Marsveld arrived with us from Gnadenthal. They brought us an hundred copies of the Litanies, for which we beg to return our best thanks to the Society at Zeyst in Holland.

In these days Brother Schmitt spoke with the candidates for baptism and new people, Brother Latrobe being likewise present. *Hendrick Ungers*, said: "I wish to be quite devoted

" to our Saviour, and no longer to live in the world as I have " done. I feel as if I should not live long on earth, and as I " know that all is not right with me, I am afraid to die; but " since I have become a candidate for baptism, I have some " hopes, and only wish to belong to Jesus."

Jan Constable. " I pray that I may be kept from com- " mitting sin; I know that I have often grieved my teachers, " and still more the Spirit of God, but I wish to love Jesus, " as He has loved us unto death?" Brother Schmitt asked him: How he thought he should appear before the judgment-seat of Christ, when He would ask him, " Jan, have you not heard My Gospel, and lived among those who loved Me and belonged to Me. How is it that you now come before Me, still burdened with a guilty conscience?" Jan replied, " I can say " nothing to it. I shall be struck dumb!" He is one of the first who came hither from Lauwes-kloof. Some of the young people and children gave us much pleasure by the open-hearted manner in which they spoke of the state of their souls, and their wish to advance in the knowledge and grace of our Saviour.

Dorn Thomas, one of the new people, said: " I am a " very ignorant man, but so much I know, that I commit sin " every day. In my youth, I devoted myself to the service of " the devil, nor did I know what was sin, till I came to live " here in my old age. I now confess myself a sinner, and my " old sins stare me in the face." He was asked, whether he knew how to obtain deliverance from sin. He replied: " Yes, " and I pray to our Saviour every day. Often do I go behind a " bush, kneel down and pray the Lord to forgive me my sins."

Gert Roisandt had been with an English gentleman, Mr. Burchell, up the country, where he had the misfortune to lose part of his right hand by the bursting of a gun. He was afterwards for some time with Mr. Anderson, Missionary at Klaarwater, where he was cured. He gave us an interesting account of the Hottentots belonging to that Mission. His chief concern, however, seemed to be, that he had contracted a debt which he could not pay. Brother Schmitt reminded him, that his debt to God was much greater, and that the deviations he has often fallen into, were owing to his want of love to our Sa-

viour, who had shed His blood to redeem him. In reference to what Gert had said before, Brother Schmitt explained the nature of prayer, and that the Lord would hear the prayer of a repenting sinner in any place, at home or abroad. He thanked him, and said, "that now it was his whole intention to live to "God."

Plaatje Hans. "There is no sin so gross which I have "not committed, and now I despair of ever obtaining mercy." He was told, that Christ Jesus came into the world to seek and save the lost, and to purchase salvation for all, even the worst, by His sufferings and death for us: that it was likewise a proof of His love to him, that He had created that anxiety in his heart about his sins, and led him to seek forgiveness. He replied: "Alas, I have no power either to pray or to believe, and there- "fore I must remain as I am." "No," replied Brother Schmitt, "you are not to remain as you are. Ask and you shall receive, for faith is the gift of God."

5th. We had a Mission-conference, in which Brother Latrobe communicated to us a letter from the Elders' Conference of the Unity to the Brethren and Sisters employed here, which, besides expressing their love towards us in the most encouraging manner, acquainted us with a new arrangement in the superintendency of this Mission, which for the future is to be under the direction of a Conference, (committee), consisting, for the present, of the Brethren Clemens, Marsveld, and Schwinn, at Gnadenthal; and Bonatz and Schmitt, at Gruenekloof. We united in prayer that the Lord would lay His blessing upon this new regulation, and strengthen and support these Brethren by His counsel and Spirit. Afterwards we spoke with three persons who are appointed candidates for baptism.

6th. Being Epiphany, we had a meeting in the morning at nine, and another at two in the afternoon, in which two adults were baptized. Brother Latrobe baptized the daughter of the well-known old Hottentot captain, Klapmus, of Lauwes-kloof, by the name of Rachel. The old man desired to be present, and was much affected; but there seems to be still a deep-rooted enmity in his heart against the establishment at Gruenekloof, his vanity having been hurt, by thus losing his influence among

the Hottentots. In the evening-meeting the congregation was informed, that of the company lately arrived from Europe, Brother Stein would remain at Gruenekloof as their future teacher. We felt a peculiar pleasure in this lonely place, to have to-day a company of fourteen European Brethren and Sisters present, to celebrate Brother Schmitt's birth-day. Several Hottentots came into the garden while we were at tea, and standing at a little distance, sung several verses to express their good wishes for Brother Schmitt.

7th. Our venerable Brother Marsveld, now seventy-one years old, preached with great energy and spirit. The Hottentots seemed ready to eat every word he said, being eager once more to receive a blessing from the Lord through the ministry of this aged and faithful servant. We all rejoiced to perceive him still possessed of so much life and power, and trust he will be long preserved among us. In the evening, the Brethren Latrobe and Bonatz went to Cape-town.

10th. We spoke with the baptized, and were thankful to find, that amidst all temptations to which they are exposed at the farmer's houses, at the time of harvest, they had been preserved from falling into gross deviations.

11th. Brother Bonatz returned from the Cape, and reported, that the colonial secretary, Mr. Alexander, having invited Brother Latrobe to go with him to Stellenbosch and Hottentots' Holland, he would join the company going to-day to Gnadenthal, at the latter place.

12th. The communicants were spoken with previous to the Holy Communion, and all expressed their thankfulness that the Lord had again sent teachers to their nation.

At the communion on the 13th, two persons were present as candidates, and three with a view to confirmation the next time. The schools and meetings for instruction began again this week to be held in their usual course.

26th. Four of our men returned from the Caffre frontier, whither they went as drivers and servants. They informed us, that *Claas Jager*, a soldier belonging to this congregation, had died on the frontier. We have, alas, too much reason to lament the state of people thus sent to the frontiers. They are often

seduced to all manner of transgressions, spend their pay, and lose what they have gained. Meanwhile, their poor families at home are without means of subsistence, and come to us with their complaints and lamentations.

30th. *Aaron Julius* returned from Gnadenthal and brought us the agreeable information, that the travellers had arrived safely on the 15th inst. We received likewise our share of Dutch Bibles and Testaments, which have been presented to this Mission by the venerable British and Foreign Bible Society in London. We rejoiced indeed to be so richly supplied by that generous Society, especially as but a few years ago, Dutch Bibles were so rare at the Cape, that one could not purchase a copy under twenty rix-dollars.

February 7th. Brother Schmitt confirmed three persons for the first enjoyment of the Lord's Supper, and Brother Stein kept his first meeting by reading a portion of the Dutch Bible to the congregation.

8th. We spoke with the communicants, and had cause to be thankful for the many proofs we perceived of a work of the Holy Spirit in their souls.

10th. We had the unexpected pleasure to see the Brethren Latrobe and Lemmerz arrive with us from Gnadenthal. The heat was excessive, and Fahrenheit's thermometer rose to 102 in the shade. At the celebration of the Holy Communion, the above-mentioned three persons were partakers the first time.

12th. In the morning clouds began to gather, and the excessive heat made us apprehensive of a storm. By degrees, the whole horizon assumed an unusually black appearance, and thunder rolled at a distance, nor was it long before the severest storm of thunder and lightning ever remembered at this place, and time of the year, passed over us. The quickness with which the flashes of the most vivid lightning, accompanied with dreadful peals of thunder, succeeded each other, was truly alarming. At the same time, the rain pouring down in torrents, deluged our whole yard. We were thankful to our merciful Heavenly Father, that no harm was done to the premises, persons, or cattle at this place; but in the country about Stellenbosch, and in that town, the fury of the storm was excessive. Several

persons were struck by the lightning, and much mischief done by the waters descending from the mountains.

In our Missions' Conference held to-day, Brother Latrobe communicated a resolution taken in the Conference at Gnadenthal, in consequence of instructions from the Elders' Conference of the Unity, that he should undertake a reconnoitring journey to the interior, and endeavour to discover an unoccupied piece of land, suitable for a third Missionary Settlement in this country. He proposed, that Brother and Sister Schmitt, and Brother Stein, should accompany him, which being approved by our Conference, they accepted of the commission. On the 13th, Brother Schmitt accompanied him to Cape-town.

17th. Early, *Jonathan Sambago* departed this life suddenly, aged about sixty. He was one of the former inhabitants of Lauwes-kloof; and when the Mission was begun at Gruene-kloof, removed hither with his whole family. August 13, 1810, he was baptized by Brother Schmitt, and in 1813 became a communicant. Some time after, he fell into drunkenness, and in that state treated his wife very ill, for which he was excluded from our fellowship. This incensed him so much, that he never after would enter into any conversation with us on his spiritual state, but we bore him with patience. Being corporal, and acting always in behalf of the old captain, who is blind, he was much esteemed by the Hottentots, which set him still more up in his own conceit. Thus his return as a repenting sinner to the Lord, and his re-admission to the congregation, was prevented, and we could only commend him to the mercy of Him who knoweth all hearts.

18th. Brother Lemmerz followed Brother Latrobe to Cape-town, with the Hottentot Solomon Pfeiffer.

28th. We had an agreeable visit from two English gentlemen from Bengal. They came recommended by Mrs. Disandt, and we did all in our power to render their stay agreeable, which they generously repaid. They attended the meetings, and visited the schools with satisfaction.

March 5th. We had a visit from Mr. Leopold Marquard, sent by the Missionary Society at Rotterdam to continue the Mission among the Namaquas, on the Orange-river, begun by

the late Mr. Albrecht. He wished to engage five men and one woman from hence, to accompany him and Mr. Bartlett, who is going to the same place, and to act as drivers and servants. They have two waggons with them. We did what we could to assist them in procuring the persons wanted, though we felt distressed to take five fathers of families from their homes for two months. No woman, however, could be found willing to go, as they must return on foot.

9th. We had the pleasure to see Brother Bonatz and his wife return to their former labour among us, after an absence of nine months. Many Hottentots went to meet them. We received by them agreeable letters from our Brethren at Gnadenthal, which informed us, that the Brethren Latrobe, Schmitt, and Stein, Sister Schmitt and Mr. Melville, intended to set out on the 6th for the Chamtoos Revier.

18th. We heard that a girl, fourteen years old, who had clandestinely left our place and gone to her brother at a farmer's, was found dead by the latter in a field, and buried.

24th. Messrs. Marquard and Bartlett, with their families, on their way to the Orange-river as above-mentioned, called upon us. They spent their time pleasantly till the 26th in the evening, when they prosecuted their journey, having provided themselves with various necessary articles for the journey. Mr. Marquard had an offer from the deputy Land-drost at Clan-William, to stay at that place, where there are a great many heathen Hottentots, and meant to examine into the probability of his becoming useful to them.

29th. In the evening, Brother Bonatz was called to baptize the new-born infant of Joel and Lydia Jagers. Joel had taken down his house with an intention of building a new one previous to his wife's delivery, but as it took place much sooner than he expected, she was brought to bed in a temporary shed, formed by an excavation about six feet deep, and covered with straw of Indian corn. In this the sick child was baptized by the light of a lanthorn.

April 5th. We concluded the reading of the extracts out of the Old Testament, and as our Hottentots were always eager to attend the meetings, when they were read, we hope that our

Saviour has laid His blessing upon this excellent work of our late venerable Brother Risler, and that they have gained instuction and edification.

6th. In the evening, was a meeting for the whole congregation, when we began to read together the history of the Passion-week, and on our knees entreated our Saviour to renew within us all a deep sense of that inconceivable love to sinners, which made Him submit to the most bitter sufferings and death, to save us from the pains eternal, that we may devote ourselves to Him without exception, and live to Him who died for us. To-day we received a letter from Brother Schmitt, dated at George Drosty, March 16th, by which he informs us of the well-being of the whole travelling party.

9th and 10th. We were engaged in speaking with our communicants, previous to the Lord's Supper on Maundy Thursday. With most of them we had reason to be satisfied, and thankful for their growth in grace, but were grieved to be obliged to exclude some who had fallen into transgression. The solemn celebration of the Holy Communion on the day of its institution, was attended with great grace and blessing to our whole communicant congregation. The daily lessons throughout the week, but particularly on Maundy Thursday and Good Friday, were heard with a lively emotion, and we trust, have left an abiding impression upon the hearts of our congregation. As all our own people came home to celebrate the festival, there was such a concourse of hearers at the Easter morning Litany, that our small interim-church would not contain them, but, on account of the weather and the prevailing fevers, we did not think it prudent to read it in the burying ground. This arrangement, however, did not please our people. There were no strangers here on account of the rain.

On Easter Monday was the funeral of a child, Charles Jagers. The extreme poverty of the parents, which renders it almost impossible for them to feed and clothe their young family, made it the easier for them to bear this loss, and they rather expressed themselves thankful to the Lord for taking it home.

20th. During the night, a tremendous storm of thunder and lightning passed over our place. We were under some

apprehensions for the safety of our premises, especially as the lightning struck close to Brother Schmitt's shop. On Sunday, Quasimodogeniti, the 21st, those persons who had either been baptized, received into the congregation, or become communicants since Easter last year, had their usual meeting, at which they were earnestly exhorted to remain faithful, and daily to cry for help and strength to abide in Jesus Christ their Saviour. Ten adults had been baptized, and twelve made partakers of the Holy Communion. We heard with pleasure by a letter from London, that Brother Kuester and his family, after a good passage, had arrived safe in that city.

29th and 30th. Brother Fritsch and his wife spoke with all the baptized with much satisfaction.

May 1st. *Ephraim Dambra* returned from Clan-William, whither he had gone as driver, with the Missionary, Mr. Marquard. The latter wrote word, that he meant to stay some time at that place, but Mr. Bartlett prosecuted his journey to Pella.

3d. We spoke with the communicants, and rejoiced to perceive more of the divine life in their hearts, than we had done for some time past.

4th. We had a blessed participation of the Holy Communion.

5th. The classes of the baptized were held in the usual order. The men spoke unreservedly, concerning both their outward and inward state, and among the women, the subject of true Christian love and charity was treated of, which gave us a desirable opportunity of directing them to the source of all true love, and advising each, always to consider her own failings with humility and repentance, and to judge charitably of others.

12th. We received letters from Gnadenthal, with accounts of our travellers' safe arrival at Uitenhagen, from whence they meant to proceed to Bruntjes Hoogte.

13th and 14th. Brother Fritsch and his wife spoke with the candidates for baptism and new people.

Nathaniel Okkers being asked, whether he had understood what was said and read at the church during the Passion-

week, answered: "Yes, I have understood it, and was often "much affected: but particularly on Easter morning, when "my heart was filled with joy. But I know not how it hap- "pens, I think I feel more sinful thoughts and desires now, "than before I knew any thing of our Saviour and His word."

Adam Joannes: "I am in a bad way. I think more "about horses and oxen, and how I will drive a waggon of my "own, than care for my soul. I am, therefore, unwilling to "come to be spoken with, for I can say nothing good of my- "self." After some further conversation, he added; "It will "go with me as with my poor horse the other day, whom a "wolf siezed and worried, because I do not cleave to our Sa- "viour."

Justina Pickeur said: "My most earnest desire is, that I "may attain to true faith in Christ. During the Passion-week, "I felt a particular love towards Him, and continually prayed "that I might believe, that all His sufferings on Golgotha were "for me. But I feel my faith still too weak, and will there- "fore pray incessantly, till I attain to it."

Benigna Joannes, being asked how she did, said: "I "am happy, and cannot sufficiently thank the Lord, that He "has brought me to this place. I live in peace with all men." She was asked, whether she felt that peace in her heart which only Jesus can give, and by what she knew it. She said "I "feel it, and know it by this, that it is always to me, as if God "and his angels were about me, and sin becomes more and "more mortified within me."

Arie Abel: "Here I feel comfort and rest, for no one "tries to seduce me to evil things. But in myself I perceive "enough of bad thoughts and desires, by which, perhaps, I "offend others: but my daily prayer is, that our Saviour would "preserve me from sin."

Abraham Cobres: "My case, I fear, is desperate. I "came hither with the same view which my wife had, but she "is to be confirmed for the enjoyment of the Lord's Supper, "and I am as yet nothing. I pray and pray again, but it is as "if I was not heard."

Catje Vollenow, a candidate for baptism, said: "If I had "a thousand tongues, and all were employed in praising our "Saviour, it would be but a poor expression of thanks for "all the grace and love He has shown to me. My great con- "cern is, that I may know more of His death and sufferings, "and what He has done to save me from sin and death. To "show my thankfulness by living entirely to His praise, is what "I wish, and I am only often afraid, that I shall not remain "faithful to the end. Rather would I, that He might soon "take me out of the world."

Gried Hans: "I am very much afraid of the devil, but "I turn to God in prayer, and then this fear departs. Before "I heard God's word, I committed every possible sin, and "thought no more about it; but now I know that it is sin, and "feel great sorrow on that account."

Several of the children gave us much pleasure by their open-hearted expressions. *Mietje Gerts* said: "I am often "very angry with my sister for reproving me, and quarrel with "her." She was asked, whether her sister did wrong? "No," was her answer, "she is much better than I am, for she prays "all day, and I only pray sometimes."

7th. *Magdalene Roberts,* nine years old, said: "I am a "very bad child; I love evil things better than the good. I "sing more bad songs than good ones; but always in absence "of my parents, who would punish me for it. I am likewise "very angry when the teachers send me out of school on ac- "count of my inattention, and I resolve not to go to school "again for some days: but I do not say a word of it at home." She was exhorted to go as a disobedient child to our Saviour, and pray Him to change her heart.

17th. Two persons were added to the candidates for baptism. They shed tears of gratitude for this favour, and promised to devote themselves wholly to Jesus.

19th. Being prayer-day, two girls were baptized. In the evening was the funeral of Hendrik Faro. He had for some months suffered much from a pulmonary complaint, but whenever a little relief appeared, he hoped to recover. Being a

communicant, he always expressed a great desire to partake of it, and on Maundy Thursday got himself carried into the church, to be present at the solemn celebration of the institution of this Holy Sacrament; after which, he declared that he had been peculiarly blessed in the enjoyment. This was his last on earth. He was always much pleased to see any of us, and delighted to speak of the state of his soul, and the mercies shown unto him since his conversion. This he did with remarkable liveliness in the night between the 17th and 18th, but soon after lost his recollection, and expired.

23d. We celebrated the Ascension of our Lord, and experienced the fulfilment of His gracious promise, that He will be with his people alway, even unto the end of the world.

24th. The unexpected arrival of Brother and Sister Schmitt, and Brother Stein, from their long journey, gave us great pleasure. The congregation joined us in giving thanks and praise to our Saviour, who so graciously led and protected them on their way.

29th. Brother Bonatz confirmed two persons for the first enjoyment of the Lord's Supper.

30th. We spoke with the communicants with much satisfaction. *Peter* said: "To me poor sinner, it affords great comfort, that our Saviour on the cross prayed; *Father, forgive them, for they know not what they do;* and when I think how He prayed in Gethsemane: *Father, if it be possible, let this cup pass from me,* then I know that it was for my sins that He suffered such anguish.

June 1st. We partook of the Holy Communion in the peace and presence of our Saviour.

2d and 3d. We celebrated Whitsuntide with several meetings at the chapel. At the public service on Sunday, a good number of Christian friends, Hottentots, and slaves, were present, after which, a child was baptized; and on Whit-Monday an adult, by Brother Schmitt. After the festival, many of our people went out to work at the farmers', and in the following days, we and those of our Hottentots who have fields, began to plough and sow.

9th. Several Christian strangers were present at the public meeting, and afterwards expressed themselves as having been much edified by what they saw and heard.

17th. We were obliged to exclude four persons from our fellowship on account of transgressions. One, who persisted in impertinence, and even repeated her offensive conduct, was dismissed from the Settlement. This morning we had the pleasure to welcome Brethren Latrobe, Clemens, and Leitner, and his wife, from Gnadenthal. They staid with us till the 20th at noon, when they went on to Cape-town, Brother Latrobe having still various things to transact with Government, particularly in behalf of Gruenekloof. During their stay, several conferences were held. We resolved to repair the old house, burnt down some years before we came hither, and to begin to build the new church, the foundation stone of which we wish to lay before Brother Latrobe's return to Europe.

24th. Brother Schmitt went in consequence of these resolutions to Cape-town, to endeavour to procure timber and other materials.

27th and 28th. We spoke with our communicants, but as business detains the brethren Latrobe and Schmitt at Cape-town longer than they expected, we resolved to put off the celebration of the Holy Communion to the 6th of next month.

July 2d. The Brethren Latrobe and Schmitt returned from Cape-town. On the 7th, our friend Mr. Hancke mentioned, that a vessel being about to sail from Simon's bay for England, a passage had been provisionally engaged for Brother Latrobe and Brother Bonatz's son, Adolph. Though the opportunity occurred rather sooner than was quite convenient, yet, as Brother Latrobe wished soon to return to England, he determined to go and secure his passage. But the excessive rain which lasted several days, together with a slight indisposition, preventing him, he at last determined not to avail himself of it, but to wait for another opportunity. This circumstance, besides giving us the pleasure of his company for a longer time, appeared providential, that ship having left Simon's bay but a day before a tremendous storm came on, in which she

was reported to have been lost, which, though not positively ascertained, would have filled us with the greatest anxiety, had he and the child been on board. Meanwhile, his prolonged stay was of real benefit to Gruenekloof. Having conversed with the Governor about the timber to be cut in the wood, for the building of the new church, his excellency had sent orders to the Overseer at the Great Post to attend him, and mark such trees as might be fit for the purpose. On the 12th, therefore, Brother Schmitt accompanied him to the Great Post, where they called on the Overseer, and the latter arriving the day following, a survey was made of the wood, and Brother Schmitt, in the following days, marked the trees to be felled.

16th. Brother Latrobe went to Cape-town, to inquire after a ship going to England. On the same day the Governor passed through our place, as likewise several gentlemen, who mean to attend him in hunting hartebeests (a large antelope) in the Zwart-land.

22d. Brother Latrobe returned to us, and reported that he had engaged a passage for himself and Adolph on board the brig Brilliant, to sail in the beginning of September for London. Brother Bonatz and his wife were in these days engaged in speaking with the candidates for baptism, and new people. Not many of the men were at home, being chiefly employed with the farmers. But those who came to see us, gave us much pleasure by their conversation, and declared their determination to devote themselves to the Lord, and to forsake the ways of the heathen.

Trien Robert said: "I thank our Saviour daily, for having led me to this place, for here I hear words which none ever told me before, that Jesus died to save me, and shed His blood that my sins might be forgiven, and that He has purchased salvation for all mankind. That affords great comfort to me, for I have committed many and great sins, and I pray to Him day and night for pardon."

Frazina Springveld. "When I am in the fields, I cry to the Lord for mercy and the forgiveness of my sins, and that I may be baptized. Yesterday, during the prayer in the

" church I felt so happy in my soul, that I could believe that " He would accept of me. I beg my dear teachers to think " of *me* also."

Martha Adrian. " I should like to hear of the sufferings " and death of Jesus all day and all night, by the merits of " which even the worst of mankind may now be saved. Never " should I have heard any thing of this great matter, had He " not sent teachers to our nation, for which we will daily praise " Him. I will now live for Him every hour of my future life, " because He has loved me so much, and though I am ever so " poor here on earth, yet if I am assured that He will one day " receive me into His everlasting kingdom, I am rich enough."

23d. Peter Dambra, Stephen Soldat, and Jan Pickeur, returned from the Namaqua country, whither they had conducted the Missionary, Mr. Bartlett and his family. But they did not reach Pella, partly on account of the drought, and partly because the Namaquas at Langklip, eight days journey from Pella, having requested Mr. Bartlett to stay some time among them, he had resolved to do it. Our people described the kraal of the captain there as remarkably good, having plenty of water and grass-land. They appeared very desirous to hear the word of God.

27th. An express arrived from Gnadenthal with letters. In one of them, addressed to us all, Brother Clemens informs us, that on the 25th, it pleased our Saviour to take home our much beloved Brother, Daniel Schwinn; and on the 28th in the Litany, Brother Latrobe acquainted the congregation with this event. All present seemed much affected, remembering with thankfulness the long services of this dear Brother, who is the second of the three first Missionaries, employed in the renewal of this Mission in 1792, who is now called to rest from all his labours.

29th. In the evening we experienced a heavy storm of thunder, hail, and wind, which did considerable damage in several places. The hail beat down much of the reed thatch of our roofs, and the wind damaged the newly-repaired wall. But we were spared in comparison with some of our neighbours, and heard afterwards, that two men of war in Simon's bay, and two

merchant-ships in Table bay, had been driven on shore. On the 30th and 31st, it froze so hard at night, that we had ice nearly an inch thick in standing water; a piece of which our Hottentot children carried about as a curiosity, and were afraid to drink the water when it melted.

August 1st. His Excellency the Governor passing through our place, invited Brother Latrobe to spend a day or two with him at the Great Post. During his stay, he had an opportunity of representing the advantage of a fixed boundary between the Government wood and our gardens and premises, which his Excellency kindly agreed to, and gave the necessary directions to Mr. Melville, to make a diagram of the wood on which the boundary is to be marked. Mr. Melville having business in our neighbourhood, spent his leisure time chiefly here, to our mutual satisfaction. In the following days, Brother Bonatz and his wife spoke with the baptized.

9th. Most of our men were diligently employed in digging the foundation of the new church. In speaking with the communicants, previous to the Holy Communion on the 13th, their expressions concerning the state of their souls were such, as to afford us both pleasure and edification. Of most we can assert with truth, that they are sincerely desirous of growing in the grace, love, and knowledge of our Saviour.

13th. We celebrated this memorial-day with several meetings, as in our European congregations. Our church was so full, that there was scarce room for all to sit down, particularly as a pretty numerous party of visitors happened to be present. In the evening, we had a blessed participation of the Holy Communion. Five persons were present as candidates. This was indeed a feast for our souls, and distinguished by a peculiar perception of the presence of our Saviour in the congregation, by which we were greatly refreshed and encouraged, and devoted ourselves anew to Him with soul and body.

15th. Brother Latrobe rode in company with our friend Mr. Melville, to Cape-town, having business to transact in behalf of our new church, and was followed on the 17th by Brother Schmitt, who went to engage masons, and buy timber. This morning a child, named Sabina, departed this life, hav-

ing been long ailing. She was baptized May 15, by Brother Bonatz, when she was four years old, and the grace of God in her soul being remarkably evident, from that time forward, she seemed preparing for eternity. The parents related the following:—"We made it our duty in speaking to our children, "to tell them of nothing but what we have heard of our Sa- "viour, and indeed of what else can one speak to children "of that age. The impression made thereby upon our "daughter's heart, was very manifest in the beginning of her "illness, for she desired to hear of nothing but Jesus. Once "she said, without being addressed on the subject; 'I do "not belong to the devil, but to our Saviour.' Her whole "demeanour testified of the happy state of her soul. She "was patient and still, and thankful for every thing done for, "or given to her. She exhorted her brother, who is not yet "baptized, though older than herself, to pray to our Saviour "to grant him the same favour, and to give him a new name." In the morning, when it appeared as if her departure was near, her father, being alone with her, asked her, whether she was afraid to die. "O no," replied she. He asked, "Do you "know whither you are going?" "Yes, I do," was her answer, and she expired immediately. In the evening meeting, we particularly recommended our youth to the mercy and guidance of our Saviour and His Holy Spirit.

20th. The weather was extremely stormy with hail and rain.

22d. Brethren Latrobe and Schmitt returned from the Cape.

30th. Brother Latrobe delivered his farewell discourse to this congregation. The Hottentots heard him with great attention, while he brought to their remembrance the many mercies conferred upon them, since the beginning of the Mission, admonished them to cleave with heart and soul unto the Lord their Saviour, forsaking the ways of sins, and to walk, through grace, steadfastly in the way that leadeth to life everlasting. Brother Bonatz afterwards addressed the congregation respecting his visit and services, and concluded with prayer and thanksgiving. Mr. Schroeder, who is engaged to superintend the building of the church, and Mr. Fischer his assistant, were

present, and declared that they had been much edified by their first attendance at a meeting of the Christian Hottentots.

31st. We met to lay the foundation-stone of the new church, in the south-east corner of the building, the whole congregation being present, and standing devoutly round the stone. After the singing of an hymn, Brother Schmitt delivered a short discourse suited to the occasion, after which, Brother Fritsch read a Dutch translation of the paper drawn up by Brother Latrobe in English, and written on a sheet of parchment, to be put in the foundation-stone; and the latter, having placed it in the leaden box, delivered it to Brother Stein, who put the box into a square hole, cut into the foundation-stone, which is a huge block of granite. Then Brother Bonatz, kneeling upon the stone offered up a prayer, commending all engaged in this work and the work itself, begun in the name of the Lord, and in reliance upon His help, to His merciful care and protection, and that the aim of it might be obtained, and a house be built in which the glory of His presence might be revealed, and the word of His cross proclaimed for the salvation of many sinners. The presence of God felt on this occasion, filled the hearts of all with comfort and assurance that He will not refuse our humble petition. After the congregation had been dismissed, Mr. Schroeder finished the adjusting and fixing the stone, and offered up a short prayer, once more craving a blessing on this undertaking, and commending all the workmen in it to the protecting care of our Heavenly Father.

September 1st. Two persons lately confirmed partook with us of the Holy Communion.

2d. In the afternoon we took leave of Brother Latrobe, who with Adolph Bonatz, set out for the Cape, to proceed from thence to England. His visit to this country has been attended with real benefit to the Mission, and blessed by the Lord in various ways for the edification and strengthening of us all, to whom it has afforded great pleasure. We met to thank and praise our Saviour for having been with him to support and help him in all things committed unto him. Brother Schmitt and his wife, Brother Bonatz and Mr. Melville, accompanied

him to town; but on the 2d it rained so hard all day, that they were detained at the Veld Cornet, Mr. Verweys, about half-way to the Cape, and could not proceed till the 3d. The water ran in torrents from all the neighbouring hills, and did considerable damage to our pond and ditches. On the 7th, a family from Cape-town, consisting of nineteen persons, paid us an agreeable visit, and expressed their satisfaction with our regulations, and the situation of the village and Hottentot's gardens.

8th. Some boys caught an earth-hog. This peculiar animal is about the size of a common pig; its skin is half an inch thick. They make a large hole, sometimes ten or twelve feet deep in the ground, into which during the night, they convey all kind of wild roots, and now and then, venturing into the kraal, every sort of garden-produce, for their sustenance. Their holes are sometimes not easily discovered among the bushes, and many an horseman has been thrown in riding through the waste, by coming upon them unawares. The boys brought us part of the flesh as a present. It was very lean, and tasted like that of the rehbock antelope.

9th. Mr. Melville brought his wife and family hither. They will inhabit a room in our house during the time he is engaged for Government in measuring the farms in the district. In the afternoon, the Rev. Mr. Schultz, minister of Zwartland's church, with his churchwardens, paid us a visit. They were sorry not to find us all at home, the Brethren Bonatz and Schmitt being at the Cape. Having taken a view of the Hottentots' houses and gardens, they appeared much pleased, and wished that the blessing of God might attend our labours here.

11th. Some new people called upon us. They complained, that having committed many and great sins, which they did not know the condemning nature of, till they heard God's word in this place, they were now afraid, that God would never receive such wicked sinners into favour. They were encouraged to call upon Jesus as the only Saviour, and that if they sincerely applied to Him for the forgiveness of their sins, He would not reject them.

14th. Brother Latrobe returned to us from Cape-town, in company of Brother Schmitt. The Governor wishing to send

his son to England by the Zebra man of war, was very desirous that he should go in Brother Latrobe's company, and had sent a dragoon to Gruenekloof with a letter, requesting him to change his plan, and take a passage on board the man-of-war. He was at first not willing to leave the Brilliant, especially as he had undertaken to bring Adolph Bonatz to England, but on consulting with the child's father and Brother Schmitt at Cape-town, and they wishing him not to refuse his Excellency's repeated request, an arrangement was made with Capt. Young, of the Brilliant, and a respectable family on board, by which Adolph was well cared for, to the satisfaction of his parents, and Brother Latrobe set at liberty. He therefore agreed to go with the Zebra in about a week, hoping that no time would be lost, as the man-of-war would probably reach England before the merchant-ship. The latter sailed on the 16th, and Brother Bonatz returned to us on the 19th.

20th. *Rebecca Platjes*, a single sister, departed this life, rejoicing in her Saviour. She was baptized in 1815 by Brother Kuester. Her walk was exemplary, for she cleaved with her whole heart to the Lord, and spent her time, particularly in her last illness, in converse with Him. Thus she rejoiced in the hopes of being for ever with Him at home.

22d. Brother Stein set out with Immanuel for Gnadenthal, with a letter to that congregation, written by Brother Latrobe, encouraging them to come and help their Brethren here to build their church.

23d. Two families obtained leave to live here on trial. They came from the Schneebergen.

24th. We had an agreeable visit from our Landdrost, Mr. Stoll, with Dr. Liesching, and other gentlemen, who took a view of the Settlement. We were, during the latter part of the month, very busy in building the wall of the church. We commend this important work to the participating love of all our congregations and friends, and remain, &c.

J. G. Bonatz, J. H. Schmitt,
J. Fritsch, T. F. J. Stein.

EXTRACT

Of the DIARY *of the New Mission on* ISLAND *and* WINDSOR, *in Jamaica. By Brother* ~~John~~ Thomas WARD.

JUNE 4th, 1815. We arrived safe at Carmel, after a pleasant and expeditious voyage. Here we found the Missionaries Lang and Becker, and were received by them with great cordiality. They joined us in thanking the Lord for his gracious preservation during our voyage.

7th. I delivered my first discourse to a negro congregation, with prayer that my poor labours in this island might not be in vain.

11th. I preached at Peru, whither Brother Lang had accompanied me at an early hour. We first spoke with the new people and the baptized. As soon as the bell rang for the preaching, I beheld a singular scene, most interesting to my feelings. Crowds of negroes was seen hastening towards the church, neatly dressed in white, and as they could not get in fast enough at the doors, many climbed in at the windows. When they were all seated, the greatest silence prevailed, while I spoke to them from Mark xvi. 15, 16: "Go ye into all the world, and preach the Gospel to every creature." Many were deeply affected, and shed tears. The same was the case at Carmel in the evening, when the sermon was on John x. 11: "I am the good shepherd." Their eager attention afforded me great encouragement.

13th. Brother Lang went with me to Mr. Webb, the attorney, who received me kindly, and on viewing the places proposed for our residence, we fixed on Williamsfield, as most convenient for our purpose.

18th. We visited the Bogue estate, where I had the favour to preach to above two hundred negroes, on "Behold the Lamb of God, &c." After it was over, the negroes came to bid us welcome, with expressions of great gratitude and joy.

25th. Brother Lang accompanied us to Peru, where we spent a very happy time with the negroes on that estate.

They seemed all most eager to hear the gospel, and we rejoiced over the manifest proofs of the work of God in the hearts of this simple people. We may well say, "The fields are white and ready for harvest.

July 2d. A female negro was baptized into the death of Jesus, by Brother Lang; and on the 9th, we found the chapel at Peru enlarged, and filled with attentive hearers.

14th. Brother Becker and his wife went with us to see our new dwelling at Williamsfield. Our return through Windsor pleased me much, the road leading through one of the most romantic countries I had ever seen.

15th. We returned to Carmel, thanking the Lord for many mercies and preservation from harm or sickness.

16th. We heard in the evening, that a dreadful storm of thunder and lightning had occurred at the Bogue, and were thankful that it had not overtaken us on the road. The lightning set fire to a negro hut, but timely assistance being procured, the fire was prevented from spreading.

17th. We heard, that on the 13th, the greater part of the town of Port Royal had been destroyed by fire, the dock-yard being saved with great difficulty. Some lives were lost, and we were glad to find that charity was stepping in for the relief of the poor sufferers, by a collection made at Kingston, Spanish-town, and in our neighbourhood. We went to-day to see a large and curious cavern in a rock about a mile from Carmel. It consists of two excavations, one like a deep well, and the other long and level. The roof is covered with stalactites. On striking them, or the incrustations on the walls of the cavern, the sound is like that of a bell. On firing a gun, the echoes multiplied within its recesses, produce an effect like thunder.

20th. Brother Lang went with us to Black River. As we were walking on the piazza, we saw a poor negro-boy, sitting at a salt-fish stall, and going to eat, but all at once his plate fell and was broken. The woman who kept the stall, immediately stripped off his cloathes and siezed them, till he should pay for the plate. At the same moment, we observed an old negro lying asleep, or perhaps in a state of intoxication in the street,

while some rude fellows coming up, snatched his stick and began teazing and beating him. We went towards them, paid for the broken plate, and delivered the old man from his tormentors.

Toby, a Mahometan, who had been all this time watching us, waited the whole forenoon near the tavern, to speak with us. In the evening he came, and sitting down on the steps, called to Brother Lang. He said, he wished to speak with people who feared God. Brother Lang, entering into conversation with him, found him to be a staunch Mahometan. He now began to go through some forms of prayer to Allah, with great apparent devotion; and said, that he had learnt them from a man at Montego-bay. Brother Lang in answer, preached Jesus Christ to him as the only Saviour. He replied; "I believe in the only one God and Mahomet, His "prophet." We told him, that Mahomet was a broken staff, which, if he rested himself upon, would pierce him through. We asked him, "whether he believed that he was a sinner in "the sight of God;" to which he assented. "Who, then, "will atone for your sins? Can Mahomet do it?" He appeared confounded, and would make no reply. We then told him, how that Jesus Christ the Son of God, was manifest in the flesh for us, and died upon the cross to make atonement; and by His precious blood would blot out our transgressions, if we turned in faith to Him for pardon and mercy. We besought him, therefore, to be reconciled to God by the only means God had appointed. At length he exclaimed, the tears flowing down his cheeks; "Massa, I will pray to Jesus Christ for mercy!" May the word spoken to this poor man, sink into and produce good fruit in his heart. Several people at the inn listened to the conversation, and the chambermaid, accompanying Sister Ward to her room, observed, that at Black-river the people went to church only on Good Friday. This gave my wife an opportunity of explaining to the girl the cause of the celebration of Good Friday, which seemed to make a deep impression upon her.

29th. We left Carmel after a stay of eight weeks, and proceeded to the Bogue, and on the 30th went to Elim. I was much encouraged in preaching to the people here, from the

words of our Saviour; "*Come unto me all ye that labour and are heavy laden, and I will give you rest.*" The audience was remarkably attentive.

31st. We arrived at Williamsfield, our present home. As we approached Windsor, we met several negroes, who expressed great joy at our arrival and intention to live in their neighbourhood to instruct them. One negro in particular, on being informed of it, set down his calabash, siezed my horse's bridle, and could hardly speak for joy. We invited them all to come and hear the Word of God.

August 2d. A dreadful storm of thunder and lightning passed over us. The vivid flashes were followed by such tremendous thunder as we had never before witnessed.

3d. We received intelligence that Brother Light and his wife had arrived at Carmel, with a view to begin a mission on Messrs. Hall's estates, near Montego-bay.

5th. Many negroes visited us, and wished to be baptized, but we told them that they must first learn, by faith in the word of God and in Jesus Christ our Saviour, to turn from their wicked course of life, and be changed in heart and mind, otherwise baptism would avail them nothing.

6th. I went this morning to visit the negroes on Island estate, and came to an old negro called *Peter*, who had been baptized by Brother Schlegel in the year 1767. Another baptized man came to us, and by degrees a pretty large company stood outside of the hut. I addressed them for a short time, and the two baptized men seemed to listen as one does to a friend who has long been absent. I asked some of them, how they had fared, since Brother Ellis left them. Peter said; "Massa, we "thought we were quite forsaken; but John and I used to meet "and speak together of what we had heard of our Saviour, and "we often found that he was with us and spoke to our hearts." Then came into my mind, that here was verified the truth of that saying of our Saviour; "Lo, I am with you alway, even unto the end of the world." Even here in the midst of heathenish scenes, this poor negro had enjoyed peace in his soul, by turning in faith to Him, whom he had been taught to know and depend upon for mercy and preservation. From hence

I went to Windsor, and visited most of the negroes, inviting them to come to church.—It is a common saying with the negroes, that, though they commit many and great sins, their *hearts* are not bad. In the evening, we had a short meeting with several of the old baptized on Island estate, and felt comfortable among them. At 7 o'clock, we had, for the first time, public worship here at Williamsfield. Upwards of fifty people attended with silence and devotion. We commended this place in prayer to the Lord, that He would cause the light of His Gospel to shine from hence, through the surrounding dark regions of heathenism.

8th. We were much pleased to see four men, a boy, and two women come to us, and beg to be admitted to our family worship in the evening. They seemed very attentive, and we encouraged them to come again and bring more of their neighbours. They were from Windsor, where in general great ignorance prevails. To the questions—Whether they know that they have a soul which will live after the body dies; that there is a God; that they ought to pray?—the answer is always, No! We are, therefore, thankful to see the least symptom of desire to hear the Word of God, and to be instructed in the way of salvation.

10th. I went to the Bogue, and there had the pleasure to see our fellow-labourers, Brother Light and his wife, on their passage to Montego-bay.

11th. Returning home and passing Union estate, I saw the large gang of negroes at work. The head-driver came towards me, and very politely accosting me, said in a low voice: "Massa no come to see me." *Q.* "Do your negroes wish to hear the Gospel?" *A.* "Yes, most of them do." Then, said I, I will gladly come and teach them, if your master will allow it. While we were talking, the gang arrived from their work. Their friendly looks seemed to tell me, that they were pleased to see me, and would hearken to the Word of God. As I was riding away, I considered what a large harvest was here, and both pity and joy overpowered my mind so much, that I could not help shedding tears. I cried to Him who is the Lord of the harvest, that He would send more labourers, and

have mercy upon the many poor ignorant heathen, living in this island.

13th. Early, I set off to the Island estate, to begin public worship there, though the roads were extremely bad. I sent negroes round to invite the people, and to say that church would immediately commence in old Peter's hut. In the beginning but few came, till Peter went out, and shouting with all his might, cried: "Now Massa so good to come to you, you no come to Massa!" Upon which, many threw down their hoes and came in, and as we began to sing, others came in very fast, so that at the end of the prayer, I found the place surrounded by a great multitude, not above forty being able to get into the hut. The crowd within and without was now so great, that, added to the smoke of a fire in the hut, I could bear the heat no longer, but went out, made the people form a circle around me, and standing upon a piece of timber, addressed them from the words, "*Blessed are the people that know the joyful sound.*" The singing of the people, especially of the females, was delightful, and echoed in the neighbouring mountains. I afterwards met the five baptized living here, and a few candidates for baptism, exhorting them to follow our Saviour in newness of life, and to give a good example to their heathen neighbours. Two women came today, desiring to be baptized, to whom we explained the nature of this sacred ordinance, and the necessity of true conversion. One of them declared, that after the preaching last Sunday, she had felt a great concern for the salvation of her soul.

20th. I was disappointed in finding the negroes engaged, at the time when they should come to church, but on speaking with the overseer, he promised to make such arrangements as that they might attend regularly.

25th. *Paul* from Island came to see us. Conversing on the state of the negroes, he said: "Massa, what you call good, negro call bad; and what you call bad, negro call good." He prayed for his black brethren, that they might come to the knowledge of Jesus Christ their Saviour; and observed, how happy it was to know, that there is peace and rest prepared for all those who love Jesus, when they would forever forget the sorrows and difficulties of this world.

27th. I preached out of doors at Island to about 140 hearers. Old Peter was ill. He is said to be nearly one hundred years old. My wife had an agreeable conversation with our two servant girls, in which they, of their own accord, repeated with accuracy, what they had heard of the creation and fall of man, and made several remarks, which showed that they have not heard in vain. Every evening, my wife gives to them and our negro-boy some instruction, and teaches them the Lord's prayer and some parts of the catechism. As yet, they show much attention.

September 3d. As the roads were so bad that I could not go to Island, I preached in the evening to fifteen persons, who came from Mrs. Ranken's with some other negroes from hence, on the words, "*Turn ye, turn ye, why will ye die,*" &c. Several of them seemed much struck with this affecting expostulation, and declared afterwards, that what was said was all very true. Among them was a Maroon woman, belonging to Campbelstown, about five miles beyond us, in the mountains. At the time we were going to begin, she was observed going away from our kitchen. I went and asked her, "whether she did not wish to come to church and hear how she might be saved?" She bluntly answered, "No!" I asked, "whether she did not wish to go to heaven?" to which she replied in the affirmative. I then opened the door wide and invited her to come in, adding, that if she learned to know Jesus, and believed on him, heaven's gates would be thus opened to her." She exclaimed; "O poor me!" and went in, much surprised to see the people sitting in order in our hall. When she afterwards passed our house on her return home, she called, and said, that she was glad she had come to church.

4th. Many Maroons passed us, going to buy salt.

6th. All Mr. Ranken's negroes came to the evening-preaching, besides many children, and a few from Windsor.

11th. A man, called Thomas, who has been very ill with a fever, came to see us. He said: "Massa, I find that no-"thing in this world can help me. When I am sick, no one "can cure me. When I am dying, no one can give me life;

" and therefore, Massa, me wish to find that Saviour, who can " help me in every case." He was encouraged to be diligent in prayer, that he might find that comfort and happiness in Jesus, which the things of this world can never give.

15th. We were sorry to hear that the small-pox is spreading in the island. A female died to-day of that terrible disease.

16th. The rain fell in torrents, with very heavy thunder and lightning for several hours.

17th. We were pleased to see a pretty large auditory at the evening preaching. The badness of the roads led us to expect but few, but we saw the people coming, running over the fields and stopping others, who were going home with their burdens, to make them come to church, which they did.

19th. *Fidelia* spoke with us in a very confidential and affecting manner. Her daughter uses her ill, and beats her, but she bears it patiently, and exhorts her to come to church, and be converted.

21st. My wife met with an accident, which, but for the gracious preservation of God, might have been attended with bad consequences. Riding up the mountain's side, at a place where the descent is very precipitous, the girth of her saddle broke, and she fell off the horse. She might have been precipitated down the hill, but her fall was gentle.

On the 22d, we went to the Bogue; and on the 23d, I preached to about two hundred and fifty negroes, on the words: " *He was despised and rejected of men, a man of sorrows and acquainted with grief.*" We had afterwards the favour to partake of the Lord's Supper, in fellowship with our dear brethren, and covenanted with each other anew, to show forth the Lord's death until He comes. I cannot express in words, how much we were blessed and strengthened by this enjoyment, and we returned home, thankful to Him, who truly had fulfilled His promise, that where two or three are gathered together in His name, He will be in the midst of them. During the night, the heathen negroes at the Bogue made much disturbance, by beating the gumbah, a species of drum, accompanied by a female voice, with a hideous yell. Brother Becker

was obliged to go into the village and desire them to desist, which they soon did. I had, in these days, several agreeable proofs of the attention some strange negroes had paid to the instructions at which they had been present.

26th. A galliwasp approached our house and was shot. This reptile is of the leguan or crocodile kind, and much dreaded by the negroes. That now killed, was four feet and a half long, and about eight inches in circumference.

The rain prevented many from coming to church this evening. Our audience consisted chiefly of carpenters and coopers, who are at work in the mountains.

28th. We were pleased to see five negroes who had passed our house, put down their burdens and return, to attend our evening worship. Thus, we trust, that of the Windsor negroes there are some who do not hear the Gospel in vain. Our house-negroes are also diligent in learning, and it is encouraging to see their attention, when my wife teaches them in the evening. We hope and pray, that what they learn may sink deep into their hearts, and influence their lives and conduct. My wife asked one of them lately, whether she ever thought of that which she hears and learns at our house, expressing her fears that they left every thing on this side of the bridge. She replied: "O no, we do not forget, if Missis were "to follow us, she would hear us speaking all about it, and "singing the verses we have learnt, till we get to Windsor, "because we fear to forget it." It would indeed do our brethren good to hear these poor people, as they cross the fields, teaching each other to sing the praises of our Saviour, instead of cursing, and swearing, and roaring out vile songs, as they used to do.

October 1st. I went to Island estate, and preached there from the words, "*All we like sheep have gone astray*," to about one hundred negroes and mulattoes. Sixteen new people came to request that their names might be written down, as they also wished to become the sheep of Jesus. *Peter*, who appears to be near the end of his earthly pilgrimage, expressed his hopes of eternal life thus: "Massa, me spend my life "in communion with our Saviour, and me shall die in Him."

Paul came forward of his own accord, and with tears in his eyes, declared before all present, (which is a great deal for a negro to do), " Massa, me dare not come to the Holy Com- " munion, for my heart is not right. I find many things to " vex me and make me angry, and sometimes to speak bad " words, and you know, Massa, that that is very wrong." This evening we put up our bell and rang it for the first time. May all who hear its sound, rejoice to come and hear the word of God, and also soon hear the quickening voice of the Son of God, speaking to their souls. Upwards of twenty came to speak with us, four of whom begged that their names might be written down. Duke said: " Massa, I am head-driver, and I " *must* swear. The negroes are too bad, I must swear because " I am head-driver, to make them obey me." He was told, that our Saviour conquered the obstinacy of His enemies by kindness, and that it is said, that no swearer shall enter into the kingdom of heaven, those who swear being the slaves of passion and anger, not being renewed in the inner man by the power of the spirit of God. He promised to pray, that he might be delivered from this wretched habit.

3d. I went to Carmel, and as Brother Becker could not meet us there, Brother Lang went with me on the following day to the Bogue, where we held a conference concerning the affairs of the Mission.

11th. I spoke to the few who attended, on the words, " *Who did no sin, neither was guile found in his mouth.*" Asking the old watchman, why he never came to church, he answered: " Massa, me be dead already, it be too late now." He is a Guinea negro, and it is difficult even for negroes to understand his broken language.

18th. The wind rose with great violence, and continued all day with increasing strength, tearing trees up by the roots, and splitting others. In the night, the dreaded hurricane came on in all its awful fury. We were thankful to have had timely warning, by which we were cautioned to nail up our doors and Venetian blinds. The tempest seemed to increase during the whole of the day. In the night of the 20th the rain was excessive, the river overflowed its banks, and all communica-

tion between this place and Windsor was interrupted. We could not even get to our own kitchen.

22d. The weather growing more moderate, permitted us to view the devastation made by the hurricane. The negroes are the worst sufferers, as they have not only had their huts unroofed, but have lost most of their plantains.

23d. We heard from Brother Lang, that the storm had not been as violent at Carmel as here.

25th. The negroes came again to church. Old *Charles*, who remembered the Missionaries, *Caries*, *Howell*, and *Schlegel*, came to us and said: "Massa must set me in the light, if "I be in the dark." He is watchman in the mountains, which prevents his often attending.

November. We are now looking forward with pleasure to the close of the rainy season, when we shall be able to visit the negroes in the different plantations hereabouts, and have our public worship in regular order. But we cannot just now expect full auditories, as there are above two hundred negroes ailing with the small-pox.

4th. We heard of sad havock made by the hurricane to windward, having swept away sugar-works, and caused the loss of many lives. On the 9th, the wind was so high, that we were afraid of a repetition of the storm.

12th. *Portia*, an Island negro, came to see us. I had never spoken to her before, and was much struck by her whole manner and expressions. She said: "Massa, I am always "looking yonder, (raising her hands and eyes towards heaven); "when I lie down to sleep—when I eat—when I work— "I pray to our Saviour. If I lose something and it vexes me, "I pray that I may again become happy; but if I neglect "prayer, I am unhappy." She proceeded in a strain, and with such apparent sincerity, that her speech drew tears from our eyes. I have indeed heard many a profitable sermon from the lips of a negro, for some of them can express themselves with great energy and from experience. To-day, crossing a wide and deep water on horseback, my wife's horse laid down in the deepest part, and she was obliged to wade to shore through the water and mud. We therefore returned, and took every pre-

caution to prevent the dangerous consequences of getting wet in this climate.

19th. Being Communion-Sunday we went to the Bogue, and spent the day very pleasantly with Brother Becker.

25th. A yellow snake, six feet long and five inches in circumference, was killed in the wood near our house.

26th. After being for these six weeks past prevented from going to Island by the excessive badness of the roads, I attempted it to-day; but after beating about for some time to find a practicable path, was obliged to return, my horse having nearly stuck fast in a slough. In the evening we rang our bell, and began our worship with only two negroes present, but after the hymn and prayer, twelve more came in, among whom were some from Island. They said, that they were quite tired of not having seen Massa so long, and added, that nothing but the love of Jesus could change the negroes' bad hearts. This is indeed a truth, and when that change is wrought, it is to all most conspicuous. Five negroes here, who by their walk and conversation show that their professions are sincere, were considered by us as fit persons to propose, in our next conference, to become candidates for baptism.

27th. Early, we went to Carmel, and visited Brother Becker by the way, who had just recovered from a dangerous fever, which had nearly deprived him of life.

29th. The negroes brought an alligator to Carmel-house, which they had much trouble to take and kill. This creature measured seven feet in length. On the 30th, we returned to our peaceful dwelling.

December 3d. Being prayer-day, we remembered all our Brethren and Sisters, and fellow-labourers in all parts of the world, and prayed the Lord, that, as He has opened a door for the preaching of His Gospel in this place, He would soon open the hearts of the poor heathen to receive His word and spirit.

10th. The roads being again passable, my wife and I set out, and arrived at the village at Island at seven o'clock, A. M. While the negroes were assembling for church on the green, we visited some families in their houses. With pleasure we

observed the people hastening to the green with benches on their heads, and arranging themselves in order, the men on one side, and the women on the other side. The umbrella was hung on the branch of a tree to keep the sun off my head, and under this canopy I addressed about two hundred negroes, from that text: "*This is a faithful saying and worthy of all acceptation, that Christ Jesus is come into the world to save sinners.*" The greatest order and silence prevailed, and the people seemed ready to eat the words. It was truly a reviving season to our minds, after an almost inactive life of six weeks. We see a difference between the people at Island and at Windsor. At Island, the Gospel has been preached at times for many years, but the Windsor negroes have never heard of their God and Redeemer. The contrast appears even in their manners and customs. Brother Ellis seemed indeed to meet with but little success, but Missionaries do not always live to see the seed spring up, which they have sown. I hear many an one say: "Massa, me never forget what Massa Ellis said." We were particularly pleased to see so many children attend, to whom we spoke after the preaching, and encouraged the parents to bring their children, as by that means they will become better acquainted with the English language, and understand the Word of God better, as they grow up. We also told them, that we should have a separate meeting with the children, when a church was built, but now could not think of exposing them so long to the heat of the sun.

11th. We visited the aged and infirm negroes at Windsor, and found their situation, both as to body and mind, most deplorable. We saw some shocking instances of the effects of various disorders in this hot climate, particularly of one called the yaws. Our little waiting-boy, ten years old, whom my wife has instructed in the catechism, so as to be able to repeat the Lord's prayer and some texts of Scripture, is diligently active in interpreting to the Guinea negroes, whose language is very unintelligible to us, what we say, and their answers, and goes about inviting them to "Come and hear what Massa speak of words of our Saviour." This child teaches old men of seventy what he has learnt at home.

13th. This evening, two mulattoes and a negro came late to our evening worship, and afterwards said, that now, since the weather has become fine, they will come often.

17th. Being Sunday, we again went to Island, where a large company assembled, and in the evening, several negroes came to attend our service at Williamsfield. This is very encouraging, and we do indeed hope that God will bless the work He has given us to do, to set forth Jesus the crucified as the only Saviour of men. Whereas, most heathen have some object of idolatrous worship, the negroes of Jamaica seem to have no worship at all, excepting the ceremony of beating the gumbah, and dancing round the tomb of their relatives. They consequently have no kind of religious restraint upon them. They reverence and dread no God, and seldom, alas, hear His holy name mentioned, but in blasphemy.

24th. We were delighted on our arrival at the Island, to find our auditory as large as usual, notwithstanding the preparations for celebrating the Christmas holidays, which they, like many others, are glad to keep, for the sake of merry-making. I took this opportunity of informing them of the true reason for celebrating this festival, and that it ought to be a season of rejoicing, on account of the coming of Jesus into the world, to save sinners from eternal sorrows. After the service was over, many came up to me and begged that I would preach to morrow, being Christmas-day, at Williamsfield. I answered, that nothing would give me greater pleasure, and hoped, that as many as could possibly cease following the gumbah, would come to us and hear more of the birth of our Saviour. Heavy rain prevented any from attending in the evening.

25th. According to appointment, and the request of the negroes, we rang the bell at 2 o'clock. Old Peter was there, weak as he was, and expressed much joy in being able to come at all. But not one from Windsor was present, being all engaged in a dance. Some from Island came too late, but begged, that on the morrow, I would again go thither, saying, that they enjoyed the worship as the best holiday. After they had dispersed, a maroon came, fell down in our piazza, and

exclaimed, "I am murdered." He was severely bruised and wounded in a quarrel with the negroes at Windsor. As he appeared much hurt, and his strength nearly exhausted, we sent him into our kitchen, gave him a good supper, and dressed his wounds as well as we could.

We have been agreeably disappointed this Christmas. We expected to be forsaken by the negroes, but it has been the reverse. When we went to Island the village was quiet, and the people stood waiting for church. O may they all know and experience, that Christ Jesus came into the world to save sinners! But in our neighbourhood, the heathen negroes are all making merry; and while I am writing, I hear the sound of many gumbahs all around me.

29th. According to the negroes' request, I went again to Island, and was not disappointed. I stood in the shade of a large orange tree, ready to break down under the burden of its fruit, and spoke on the words: "*Though he was rich, yet for your sakes he became poor, that ye, through his poverty might be rich.*" The seriousness of the audience, and tears shed by many, were a pleasing proof of their attention. None but the Lord himself could have drawn these people from their foolish, heathenish customs, and inclined them to prefer his worship to the wild joys of the unconverted. Upwards of two hundred attended at this meeting. Never have I spent a happier Christmas. We expected, that perhaps on one of these days, a few might come to church, but that they would be otherwise too much engaged in their festivities to attend to our call, but though we have "had church" for three days successively, when there were more hearers than usual, they said; "Me come see Massa again to-morrow, and he tell us "more about our Saviour." I cannot describe my feelings on this occasion.

27th. The parents of the wounded Maroon came to fetch their son. They expressed in warm terms their gratitude for our care of him.

On the last Sunday in this year, while the bell was ringing, I saw many negroes crossing the fields to come to church. They were addressed on our Lord's second advent, and the

resurrection of the dead, from Daniel xii. 2. All seemed much struck with that awful yet beautiful subject to the believer. We could not help observing the shame of the Windsor negroes, as they sneaked by our house towards the mountains, whither they were going to dance to the sound of the gumbah, before the junckanoe. The latter, I hear, is a large doll, dressed up as gaudily as possible, round which they dance in a circle. They perform in their best dresses, with masks, but their trumpery was carried a mile out of the road, lest I should stop and expostulate with them on their folly. The dancers passed, hanging down their faces. Only one of them looked up, and muttered: "Good-morrow, Massa." But notwithstanding this dark cloud, we trust that Christ, the Sun of Righteousness, will break forth and shine also on the benighted negroes of Windsor, a few of whom come to us, and seem to be intent upon seeking salvation for their souls. We persevere in calling these wandering sheep to the Good Shepherd.

28th. Brother Lang arrived here on a visit.

31st. Being the last day of the year 1815, we went to Island, and I preached to a crowd of negroes. In the evening, we made a conclusion of the year here at Williamsfield, with prayer and thanksgiving; about twenty negroes and two mulattoes being present. Dear brethren, pray for us, that our Lord and Saviour may keep us leaning upon Himself, and not upon our own wisdom and understanding, and that, under every circumstance, we may say: *The Lord is our Shepherd, we shall not want.* Our congregation consists of five baptized and eight candidates for baptism.

THOS. WARD.

EXTRACT

Of a LETTER *from Brother* BENJ. G. KOHLMEISTER, *to the Secretary of the Society.*

OKKAK, *Aug.* 5, 1815.

——" Last winter, (1815), two men, *Atsugarsuk* and *Aveinek* arrived here in a sledge from Nachvak, with a message from the people in the Ungava country. They had left the river Koksoak in the spring of 1814, and spent the winter at Nachvak. They related, that during the summer of 1813, twenty-one boats full of people, with their goods, had arrived in the Koksoak, anxiously waiting for our return. They spent the winter partly on the banks of that river, partly in its neighbourhood. In the spring of 1814, about the time that these two men were preparing to depart, other thirteen boats arrived, and more were expected, under a certain persuasion that they should meet us there. Our good friend, *Uttakkiyok*, had spent a greater part of that time in a situation outside of the islands, that he might be ready to conduct us as pilot, whenever we might arrive, either with a ship or in boats. He, as well as the other Esquimaux, had taken care to preserve the boards and other signals we had set up near the shore, that we might not seek the former places in vain. The men had resolved in their council, that they would cut no timber for the repairs of their kayaks and boats in the Koksoak, that the woods might not be injured, when we should come and build a settlement. They therefore went for wood into the great river Aksaviok, where large timber trees are found, and had commissioned the above-mentioned two men to inform us, that they were waiting for us with great longing, many of them being desirous to live with us and be converted. They therefore determined not to leave the place, in hopes that we yet should come and settle among them. Uttakkiyok had told them, that if we did not come in 1814, he would, during the summer of 1815, go with his boat to Okkak,

Even the Indians expressed their joy at the expected arri-

val of Europeans, and had made many friendly signs from off the hills, pointing towards the sea, and signifying, that they would be visited from that quarter. The Esquimaux reported, that they call the Europeans, *Appasimik*, which, however, may have been misunderstood.

The Esquimaux boats, which had arrived in the Koksoak, were all very large. The largest was from the Island of *Igluarsuk*, which lies right before Cape Walsingham, in the entrance of Hudson's bay. It was full of people, several of them old men and women, who had never seen a tree grow, and were exceedingly astonished when they saw a wood for the first time. They construct their boats and implements of drift-wood, which now and then reaches their coast. They report, that the said island has a great many inhabitants, and that, for want of wood, many of the old grey-headed people there, had never been in possession of a kayak. From Cape Walsingham, they have half a day's sail to some smaller islands, called by them *Tutsaets*, and again, a long day's voyage with a favourable strong wind to the great island of Igluarsuk. They live on the south side, and have never seen a ship; but say, that on its northern coasts many Esquimaux have their dwellings, whom they sometimes meet, when they go far into the country, to hunt raindeer. From these people they had heard, " that in summer ships are sometimes seen at a great distance out at sea." Thus far their report. Perhaps the Island Igluarsuk, is that called in some charts Nottingham, at the entrance of Hudson's bay. The other twenty boats mentioned above, were all from the Ungava country, not far from the Koksoak. Now, if we reckon twenty persons at an average to one boat, and the larger ones will hold thirty, we may allow that nearly three hundred Esquimaux have been waiting for us on the Koksoak, and that the Ungava country is not so destitute of inhabitants, as one might be led to suppose. We are ready, by the Lord's mercy to undertake the voyage, and submit to any dangers or hardships, if we might but find the means of bringing the Gospel to those poor people.

LETTERS

Received by the Brethren's Society for the Furtherance of the Gospel, from the coast of LABRADOR.

From HOPEDALE, *August* 20, 1817.

DEAREST BRETHREN,

AS our coasts are still beset with floating ice as far as the eye can reach, even when standing on the highest hill, we were quite unexpectedly overwhelmed with joy and surprise, when on the 7th suddenly a shout was set up by the Esquimaux, announcing the arrival of the Jemima on this side of the ice. Indeed we could scarce give credit to the report. We ran up the hill, and our hearts were filled with thanksgiving to our merciful God and Saviour, when we beheld her, at a great distance, approaching towards us. Early on the 9th she cast anchor in our bay, and we had the pleasure to welcome the Brethren Körner and Beck, and Brother Kmoch and his wife, with our worthy captain and mate. O what cause had we to render thanks and praises to the Lord for conducting them safely through so many dangers, both on their passage to England last year, and on their return to us. The account of it is truly terrific.

From your kind letter of May 23d, we perceived, with what faithful care and concern you considered our situation here, when by circumstances, which, since the establishment of the Mission never yet occurred, the ship was prevented reaching this place. We had indeed some painful apprehensions respecting her fate, especially before we received an account of her from Nain, but we suffered no essential deprivation on that account, though a few articles were wanting, not of much consequence. When in December a sledge from Nain brought us intelligence, that the captain had expressed his doubts, whether he should be able to reach Hopedale, and on that account had left some of our stores at that place, we felt more easy, and trusted to the mercy of the Lord, that He would conduct the

ship and company safe to England. Our Brethren at Nain supplied us with all necessaries, and also sent Brother Stock to our assistance. Brother Müller, who was to have left us and gone to Nain, staid here.

We are sorry, that Brother Christensen, who was to have been our fellow-labourer here, is not returned to Labrador, where his services were very valuable. He had been eighteen years a most faithful labourer in this part of the Lord's vineyard, and was particularly attentive to the young single men. May the blessing of our Saviour be upon him, wherever he is at rest.

The painful intelligence of the removal of our highly respected and beloved Sister Wollin, has given us very great concern. We feel her loss the more deeply, as most of us knew her as a truly faithful and diligent handmaid of the Lord, serving His cause with gladness. We have lost in her a mother and friend, and read your account of her departure with many tears. That Lord, to whom she was devoted with her whole heart, now grants unto her an eternal reward of grace.

We beg you to return to the venerable British and Foreign Bible Society our warmest thanks for their kindness, in printing for us the Acts of the Apostles in the Esquimaux language, and doubt not but the reading of this part of the Holy Scriptures, will be the means of much blessing in our congregation. The Lord reward that Society for this and all other generous efforts made to spread His saving Gospel among mankind, and grant them abundant success.

We heard the account of the safe and prosperous voyage of Brother Latrobe to the Cape of Good Hope, and his return to England, with great pleasure and thanks to our Saviour for all the mercies he has experienced.

We have had much cause for thankfulness in perceiving that our congregation of Christian Esquimaux, in this place, has, in general, grown in the grace and love of our Lord and Saviour by the work of the Holy Spirit in their souls, though some painful occurrences have every now and then made us cry to Him for help and protection. During the last season four men from the south, with an Esquimaux family in company, spent the winter in our neighbourhood. They sent European provisions as presents to

our people, and invited them to come and trade with them. This proved a great temptation, and disturbed their usual peaceful course, for a great number of our Esquimaux lived formerly in the South, and there got a taste for European habits, and particularly for strong liquors; from which, however, since their removal to Hopedale they had been weaned. We spared no exhortations and friendly remonstrances, but yet had the grief to see three families, consisting, with young and old, of eighteen persons, following their seducers to the South. Among them were six communicants and several hopeful young people. We cannot describe the pain we felt in seeing these poor deluded people running headlong into danger, and we cried to our Saviour to keep his hand over them in mercy, and not to suffer them to become a prey to the enemy of their souls. The women and children, and even the men, wept bitterly at parting, but the latter seemed ensnared, and forced their families to follow them.

Since the departure of the ship in the year 1815, eight Esquimaux children have been born and baptized; six adults were baptized; and four departed this life in the faith of Christ. Of our own family we have lost our venerable Brother Suen Andersen, who has served this mission above forty years with exemplary faithfulness. His memory will remain precious both with us and our Esquimaux. Respecting the external maintenance of our people, we had no anxiety during these two years. Our merciful heavenly Father provided a sufficiency of all they wanted for their subsistence. Last year they attended diligently to the fishery, being encouraged by the building of a storehouse for their use, which turns out a very beneficial arrangement, and secures their stock of winter-provisions. The congregation of Christian Esquimaux at Hopedale consists, at present, of 42 communicants and six candidates; 13 baptized adults, not yet communicants; 10 candidates for baptism; 43 baptized children; and 24 persons under instruction. In all, of 135 persons. From Okkak 7, and from Nain 5 persons have removed hither.

In our family we have experienced the gracious help of our Lord and Saviour; and, excepting Brother Suen Andersen, who before his happy release on the 28th of February 1816, suffered

a severe illness, and Brother Hastings, who was likewise in an ailing state, we have all been preserved in tolerable health, insomuch that, besides the usual daily labour, we have been enabled to erect a building for our own use, containing rooms for provisions and fuel, and a brewery and bakehouse.

The winter was unusually severe, and the ice did not forsake our bay till the beginning of July. There was great scarcity of grouse and hares; we had consequently a very short supply of fresh meat.

We return our best acknowledgments to the Society for all the stores and provisions with which we have again been so abundantly supplied by the arrival of the ship. May our Saviour richly bless and reward you, and all those who assist you to maintain the work of the Lord in this country. We also thank you for the kind reception you gave to our fellow-labourers Brother and Sister Kmoch, and the Brethren Körner and Christensen, and recommend those, who will come to you this year, to your wonted kindness and care.

The following are the changes in the service of this mission. Brother Hastings and his wife, after many years faithful services, return with the ship to Europe. Brother and Sister Müller, after having served the mission at Hopedale nineteen years, remove to Nain, as well as the single Brother Stock. Brother and Sister Kmoch and Brother Beck remain here, and will be joined by Brother and Sister Meisner from Okkak, and Brother Morhardt from Nain.

May the Lord grant his blessing to all these changes, and bring the ship and company across the ocean to you in safety. With the most cordial salutations we remain ever, in the bonds of true brotherly union, your most faithful and affectionate Brethren and Sisters at Hopedale. Signed

John Hastings, Jacob Nissen,
F. Jensen Müller, J. P. Stock.

From NAIN, *September* 1, 1817.

DEAREST BRETHREN,

NO language can describe our joy, on receiving the unexpected account of the safe arrival of the Jemima at Hopedale, on the 9th of August. Not long before the welcome news reached us, we had been somewhat cast down, by hearing that, as far as the eye could reach, no open water was to be seen, an enormous quantity of ice having beset every part of our coast.

By the same opportunity we received your most agreeable letter of the 28th of last May, and the intelligence of the return of Brother and Sister Kmoch, and the single Brother Körner, and our new fellow-labourer Brother Beck, after a most dangerous passage through the ice. We were glad that Brother Christensen, who has served the mission both at Nain and Hopedale for eighteen years with exemplary faithfulness, has found a resting place in one of our settlements, as we were frequently under concern on account of his infirm state of health. May our Saviour grant him to enjoy a sweet sabbath at Christiansfeld and fill his heart with divine peace and comfort.

On the 17th of December last year, we were informed, by a sledge coming from Hopedale, that the ship with the missionaries destined for that place was missing, which affected us greatly; and we felt the greatest compassion for our Brethren and Sisters there. They were now in want both of assistants and of the necessaries of life. We feared also that the vessel might have been lost. When the Jemima left us on the 3d of October, the weather turned out very cold and stormy, yet we hoped that she would reach the place of her destination. It has also happened in former years, that at the same time, and even in November, the ship passed safely from one settlement to the other; and but last year she was at the islands near Hopedale, on October the 5th. On hearing the above account we however trusted, that the Lord had so directed this event, that thereby good would redound to His cause, and were strengthened by considering how graciously, for upwards of fifty years, He has preserved the ship from year to year from destruction; of which, indeed, we had a

most encouraging proof in the foregoing year. We now return our unfeigned thanks to Him, who has so mercifully conducted her with all on board in safety to England; and likewise preserved the Brethren Kohlmeister, Lundberg, and Stock, on their passage from hence to Okkak in an open boat, when they were in great danger. They were seventeen days at sea.

Unpleasant as the weather turned out last autumn, the severity with which the winter set in proved an advantage, as we were thereby enabled to send provisions and other necessaries in sledges to our Brethren at Hopedale. No great quantity can be sent at a time by this method, for, if snow storms occur, the goods must be unloaded and secured, and if it lasts too long, both men and dogs suffer hunger; we were therefore very thankful to the Lord, when we heard of the safe arrival of these articles at Hopedale, being always favoured with good weather. Other things left here for Hopedale, especially wine and tobacco, we were not able till now to send by a boat.

With respect to our conduct last year in not detaining the missionaries and the provisions destined for Hopedale, we have to offer this apology, that when the captain intimated, that he might be prevented from reaching Hopedale, he likewise thought that perhaps the ice would prevent his putting to sea, and that he might be obliged to spend the winter at Hopedale, where he wished to repair the damage done to the ship. Indeed we were quite at a loss what to advise and do, but trusted that the Lord would conduct the ship safely, as in the years past.

This unpleasant event has occasioned many changes. Brother and Sister Müller could not come to us as intended. Sister Schreiber has been and is yet so ill, that instead of taking her share in the management of the housekeeping, she stood in need of nursing and medical aid; which made it necessary for us to apply for assistance from Okkak. Brother Kohlmeister and his wife were willing to help us. The former arrived here on the 13th of February, when the cold was most intense, (being 30 degrees under Fahrenheit's thermometer), and the wind very violent. We were truly thankful that his health has not suffered from the cold he had to endure. His wife followed him on the 15th of March.

The Lord preserved and strengthened us during the year past, though we suffered illness, and experienced various trials. Whenever we cried unto Him, He drew near unto us with His power and grace; and, under all circumstances, proved Himself a sure help in every time of need. In meeting for worship in our family, as well as when we were assembled with our congregation at the church, His presence was sensibly felt, and cheered our hearts. We perceived likewise encouraging proofs that His word is the power of God, to awaken the hearts of men, and He blessed our feeble testimony of His sufferings and death for our salvation.

Brother Kohlmeister and his wife will now return to Okkak, and the single Brother Morhardt to Hopedale. We thank them for their faithful services in this congregation, and pray the Lord to be with them in their respective stations. We recommend to you our dear Brother Kunath, who goes on a visit to Europe, and pray the Lord to strengthen him anew, and bring him back to us in safety. He has been thirteen years employed in this Mission, and we trust will be enabled, as hitherto, to labour among the Esquimaux with the blessing of our Saviour. Brother Müller and his wife and Brother Stock will come to reside here at Nain.

We may with truth declare, that the Holy Spirit has not left Himself without witness in the hearts of the Esquimaux. Several have been awakened out of the sleep of sin, and others, who are already devoted to the Lord, have been more rooted and grounded in the faith. Glad should we be if we could say the same of every member of our congregation, and that the walk and conversation of all of them had borne witness to the efficacy of grace in their hearts. But some are yet too often ensnared by sin, and not willing to make a total surrender of themselves to Him, who has bought them with His own most precious blood: they are like men driven to and fro, and both inattentive to, and unable to distinguish the voice of the Good Shepherd from the voice of the stranger, though continually warned and reproved by the Spirit of God. May the Lord have mercy upon them, and grant them true conversion.

Three adults and five children have been baptized; one re-

ceived into the congregation; one admitted as candidate for baptism; four readmitted, and four have departed this life. 163 Esquimaux live on our land, of whom 131 are members of the congregation.

As to their outward subsistence, our Esquimaux have suffered no want during the winter; but the spring-fishery failing, they were rather straitened for food, at a time when, in general, they get the greatest quantity of provisions. The ice did not leave us till the 19th of July, which has never before been the case since the beginning of the Mission.

The account of the departure of Sister Wollin, has filled our hearts with deep sorrow. Her services to this Mission, and the faithfulness with which she approved herself a true handmaid of Christ in His church, will ever remain in grateful remembrance with all of us. She now enjoys a complete reward, in beholding her Saviour face to face.

We rejoiced to hear of the safe voyage and return of Brother Latrobe, and are thankful to the Lord, that He laid his blessing upon his transactions, for the good of the Mission at the Cape of Good Hope.

For the valuable present received from the worthy British and Foreign Bible Society, by printing for us the Acts of the Apostles, we beg you to return most cordial thanks in our name. Thus we see more and more portions of the word of God put into the hands of the inhabitants of this distant corner of the earth, by means of which the Holy Spirit works powerfully in their souls.

We pray the Lord to bless and prosper all the exertions of that venerable society to make known His saving name in the earth.

August 16th we had the inexpressible joy to welcome our worthy captain, the mate, the Brethren and Sisters Hastings and Müller, and the single Brethren Stock and Körner, by the safe arrival of the Jemima in our harbour. We return to you, dear Brethren, our most cordial thanks for the liberal supply of all the necessaries of life, which you have again sent unto us. May our Saviour reward you and all our benefactors abundantly.

As we always remember you in our prayers before the Lord, so likewise we request a continuance of your supplications in

our behalf before the Throne of Grace. May it always remain impressed upon our minds, that He has sent and appointed us to bring forth fruit, and to feed the sheep and lambs of His fold in this country with His precious word. To this end may His love influence us, and His grace enable us, to do His will in all things. We covenant anew with you to be His faithful followers and servants to the end, and remain ever your affectionate Brethren and Sisters at Nain. Signed

C. Schreiber, G. Schmittman, B. Kohlmeister,
A. Kunath, A. Halter, T. Stock.

From Okkak, *September* 1, 1817.

Dearest Brethren,

YOUR very acceptable letter of May the 28th we received on the 18th of August, and return you our most cordial thanks for it, as it expresses the cordial share you take in the temporal and spiritual welfare both of ourselves and of our Esquimaux congregation.

We were very thankful to hear that Brother Latrobe had returned to you, after a successful voyage to the Cape of Good Hope in the service of the Mission among the Hottentots, and we have read the extract of part of his diary sent to us with great interest.

But we mourn over the loss we all have sustained by the departure of our much beloved and respected Sister Wollin, whose faithful services, particularly in the concerns of this Mission, will be ever remembered by us with the warmest gratitude. She is now in possession of that reward promised by our gracious Saviour to all His faithful servants and handmaids, and may He comfort her dear partner over the loss of so valuable an helpmate.

It gave us great concern to hear that the Jemima was not able to reach Hopedale last year, and we were not without painful apprehensions respecting the fate of the ship and those on

board: yet, as violent storms from the westward occurred just after she left Nain, we had hopes that the captain might have sailed for England.

We looked out with considerable anxiety for the departure of the ice from our coasts, which, however, did not take place so soon as last year. It had not left our bay till the 27th or 28th of July, which is considerably later than ever was known since the commencement of the Mission. In the beginning of August, some Esquimaux reported that they had seen the last of the drift-ice to the north at Nappartok, and on the 13th we saw the sea quite clear of it to the northward, but to the south a great quantity appeared still floating. The news, therefore, of the arrival of the ship on the 9th of August at Hopedale was quite unexpected. She has been again in great danger, and we gave unfeigned thanks to our merciful God and Saviour for her preservation with the souls on board, both now and last Autumn on her passage home. We join you, dear Brethren, in your fervent prayers, that, amidst so many dangers, it would please the Lord, as hitherto, to keep His protecting hand over this vessel, that we may continue in our labours in this distant country without interruption.

In consequence of the circumstances above mentioned, several changes have taken place in our family. Brother and Sister Kohlmeister went to the assistance of our brethren at Nain, and Brother Stock to Hopedale. These brethren had previously arrived from Nain on the 17th of October 1816, in company of Brother Lundberg, after experiencing very great dangers by the way. The former had then been at Nain, to consult about a second expedition to Ungava Bay, which was then proposed to be undertaken.

We have lived together in love and peace: some of us have been ailing. Sister Meisner had a severe illness, but by the Lord's mercy is again restored to health. Sister Martin on the contrary has been ill ever since last May, and for the last two months mostly confined to her bed, so that our hopes of her recovery are but faint. Sister Stürman was brought to bed of a healthy boy, whom the parents devoted to the Lord in holy baptism, and called Frederic Theodore.

The preaching of the Gospel has been here attended with spirit and power. Several of our people have increased in the knowledge of themselves as sinners, and of that great salvation purchased for us by the death of Jesus, by which he delivered us from the power of sin and Satan, and from eternal misery. The presence of God our Saviour was often felt among us when we met in His name, especially at festival seasons, and at the administration of the Holy Sacraments of baptism and the Lord's Supper. Our constant prayer is, that the precious doctrines of the Gospel may sink deep into the hearts of our dear Esquimaux, and cause them to give themselves, without exception, to Him who shed His blood to redeem them. But we had the grief to perceive, that several of them, even of the baptised, with three of the communicants, suffered themselves to be seduced by Esquimaux emissaries, who last Autumn came into our neighbourhood, to accompany them this spring to the South, contrary to all our remonstrances and warnings, that thereby their souls would be brought into great danger. There were, however, among them several young people and women, who, being forced away by their relatives, came to take leave, and with many tears assured us, that they left us with the greatest reluctance, and would still cleave to Jesus. This gives us hopes, that the good Shepherd will yet bring back many of these straying sheep.

The schools have been kept in regular order, and diligently attended. The printed portions of the Holy Scriptures, with which we have been favoured, have proved the means of great edification and instruction in the way of salvation. We beg you to present our most cordial acknowldgments to the British and Foreign Bible Society for the valuable present of the Acts of the Apostles. We pray the Lord to lay an abundant blessing upon the noble and glorious aim of this venerable Society to send the word of God to every part of the habitable world.

Since the departure of the ship last season, seven adults and nine children have been baptized, eight made partakers of the Lord's Supper, and six added to the candidates for baptism.

Winter coming upon us so very early last year, not many seals could be taken, either by the seal-net or in kayaks; but the Esquimaux were successful in killing a whale, and thus did not suffer much by hunger, for which we with them gave thanks

to our heavenly Father. After Easter, however, the weather continuing so long unusually boisterous, with great quantities of snow, they began to suffer want. Yet all those who were diligent in their search for food, by land or sea, obtained a sufficiency, so as to prevent famine. The continuance of cold weather injured our garden so much, that we cannot expect a supply of fresh vegetables, which is a great loss, as they greatly contribute to the preservation of our health.

We are sorry that by circumstances, our ardent wish to bring the Gospel to the Ungava country, cannot be fulfilled for the present.

September 10th, the Jemima came safe to her anchorage in our bay, and we had the pleasure to welcome our captain and mate, with Brother Hastings and his wife, and Brother Kunath. They will take from hence the two little daughters of Brother Meisner, Charlotte Augusta and Sophia Theodore, to Europe. We recommend them all to your love and best services. Brother Meisner and his wife set out on the 14th of September for Hopedale. We pray the Lord to go with them, and to bless and reward them for their long and faithful services in this Mission.

We return to you, dear Brethren, our best thanks for the liberal supply of every thing needful for our support. May the Lord conduct the ship and company safe home to England.

We conclude with fervent prayer to our Saviour, that He would give us all needful gifts and grace to carry on His work in this country, and to lead souls unto Him as their Redeemer; that He would bless our feeble testimony of His love and atoning death, and strengthen us anew; that we may be more firmly grounded in him, and our faith supported, when trials assail us. May His kingdom come and flourish more and more in the earth. We beg you also to assist us with your prayers, as we also pray for you, that you may be richly blessed in all you do, from the fulness of His grace. We remain ever, in the bonds of true Christian love, your affectionate and faithful Brethren and Sisters. Signed

TRAUGOTT MARTIN, SAMUEL STURMAN,
JOHN LUNDBERG, H. F. KNAUS.

The return of the Missionaries to Labrador in this year, (1817), has been attended with the greatest danger, but likewise with new proofs of the mercy of God in preserving the ship and the lives of the company on board from destruction, as may be seen from the following—

EXTRACT

Of the Journal of the Voyage of the Brother G. KMOCH *and his wife, and the single Brethren* KÖRNER *and* BECK, *in the brig* JEMIMA *to LABRADOR, in* 1817.

(Written by Brother G. Kmoch).

AFTER describing the circumstances alluding to their departure from London on the 2d of June, and the voyage to the Orkneys, as having been remarkably favourable, he proceeds—

" We arrived at Stromness on the 12th of June. Our abode in that place was rendered very pleasant, by the kindness we experienced from many friends, among whom was the minister of the town.

" On the 14th, we set sail, and had pleasant weather, with variable winds and calms. On the 24th, we were half-way between Great Britain and Labrador, and pleased ourselves with the prospect of an expeditious voyage. Many sword-fishes and porpoises played about the ship. Of the latter the shoals were so numerous, that the sea seemed to swarm with them in all directions.

" Between the 4th and 5th of July, we heard and saw many icebirds. This bird is about the size of a starling, black, with white and yellow spots, and is met with about 200 English miles from the Labrador coast. When the sailors hear it, they know that they are not far from the ice. It flies about a ship chiefly in the night, and is known by its singular voice, which resembles a loud laugh.

" On the 6th, the weather was remarkably fine. In the afternoon, the wind shifted to the south-east, and during the night brought us into the ice. We tacked, and stood off and on.

" 7th, the morning was cold and rainy. In all directions

drift-ice was to be seen. In the afternoon it cleared up a little, and we entered an opening in the ice, looking like a bay. The continual rustling and roaring of the ice reminded us of the noise made by the carriages in the streets of London, when one is standing in the golden gallery of St. Paul's cathedral. The mountains and large flakes of ice take all manner of singular forms, some resembling castles, others churches, waggons, and even creatures of various descriptions. As we or they changed positions, the same objects acquired a quite different appearance; and what had before appeared like a church, looked like a huge floating monster. Sitting on deck, and contemplating these wonderful works of God, I almost lost myself in endeavouring to solve the question,—" For what purpose these exhibitions are made, when so few can behold them, as they so soon vanish by returning to their former fluid and undefined state." But surely every thing is done with design, though short-sighted man cannot comprehend it. Having in vain exerted ourselves to penetrate through the ice, we returned at night into the open sea.

" 8th, the wind was north and strong, and we hoped that it would open a way for us to Hopedale, for we were in the latitude of that place.

" From the 9th to the 13th we were continually on different tacks, sometimes on the outside, and again among the ice, with various kinds of weather, and often prayed to the Lord to grant us soon to reach the end of our voyage.

" 13th, towards evening, we discovered an ice-mountain of immense height and length, flat at its top. As we approached it, we were enveloped in a thick fog, and could not see a yard from the ship, which increased the danger we were in of running foul of it and being lost, especially as the wind was in a direction, that it appeared scarcely possible to keep clear of it, the ship being likewise beset on all sides with fields of ice. In about an hour's time the fog dispersed, and we perceived, that we had just passed by at a short distance, which excited us to praise our almighty Saviour for our preservation.

" 14th. Land was discovered a-head. It was the coast of Labrador, sixty or eighty miles south of Hopedale. We were close to the ice, and as a small opening presented itself, the cap-

tain ventured to push in, hoping, if he could penetrate, to find open water between the ice and the coast. For some time we got nearer to the land, but were obliged at night to fasten the ship with two grapnels to a large field. This was elevated between five or six feet above the waters edge, and between fifty and sixty feet in thickness below it. It might be 300 feet in diameter, flat at the top, and as smooth as a meadow covered with snow. The wind has but little power over such huge masses, and they move very slowly with the current. There are small streams and pools of fresh water found in all those large pieces. Our situation now defended us against the smaller flakes, which rushed by and were turned off by the large field, without reaching the ship. We were all well pleased with our place of refuge, and lay here three whole days, with the brightest weather, and as safe as in the most commodious haven; but I cannot say that I felt easy, though I hid my anxiety from the party. I feared that a gale of wind might overtake us in this situation, and carry fields larger than that at which we lay, when the most dreadful consequences might ensue; and the sequel proved, that I was not much mistaken.

" On the 17th, the wind came round to the south, and we conceived fresh hopes of the way being rendered open for us.

" 18th, the weather was clear, and the wind in our favour, we therefore took up our grapnel, got clear of our floating haven, and again endeavoured to penetrate through some small openings. Both we and the ship's company were peculiarly impressed with gratitude for the protection and rest we had enjoyed, and the warmth of a summer's sun felt very comfortable among these masses of ice. The clearness of the atmosphere to-day caused them to appear singularly picturesque. It seemed as if we were surrounded by immense white walls and towers. In the afternoon we had penetrated to the open water, between the ice and the land, but we durst not venture nearer, as the sea is here full of sunken rocks, and the captain knew of no harbour on this part of the coast. Having found another large piece of ice convenient for the purpose, we fastenad the ship to it. In the evening a thick fog overspread us from the north-east, and we were again quite surrounded by ice, which, however, was soon after dispersed by a strong north-west wind.

" In the night between the 19th and 20th we were driven back by a strong current to nearly the same situation we had left on the 17th, only somewhat nearer to the coast. On the 20th the morning was fine, and we vainly endeavoured to get clear, but towards evening the sky lowered, and it grew very dark. The air also felt so oppressive, that we all went to bed, and every one of us was troubled with uneasy dreams. At midnight we heard a great noise on deck. We hastened thither to know the cause, and found the ship driving fast towards a huge ice mountain, on which we expected every moment to suffer shipwreck. The sailors exerted themselves to the utmost, but it was by God's merciful providence alone that we were saved. The night was excessively cold with rain, and the poor people suffered much. We were now driven to and fro, at the mercy of the ice, till one in the morning, when we succeeded in fastening the ship again to a large field. But all this was only the prelude to greater terrors. Deliverance from danger is so gratifying, that it raises one's spirits above the common level. We made a hearty breakfast, and retired again into our cabins. At one, the cook, in his usual boisterous way, roused us by announcing dinner, and putting a large piece of pork, and a huge pudding upon the table, of which we partook with a good appetite, but in silence, every one seemingly buried in thought, or only half awake. Shortly after, the wind changed to north-east and north, encreasing gradually, till it turned into a furious storm. Topmasts were lowered, and every thing done to ease the ship. We now saw an immense ice-mountain at a distance, towards which we were driving, without the power of turning aside. Between six and seven, we were again roused by a great outcry on deck. We ran up, and saw our ship, with the field to which we were fast, with great swiftness approaching towards the mountain; nor did there appear the smallest hope of escaping being crushed to atoms between it and the field. However, by veering out as much cable as we could, the ship got to such a distance, that the mountain passed through between us and the field. We all cried fervently to the Lord for speedy help in this most perilous situation; for if we had but touched the mountain, we must have been instantly destroyed. One of our cables was broken, and we lost a grapnel. The ship also sustained some damage. But we

were now left to the mercy of the storm and current, both of which were violent; and exposed likewise to the large fields of ice, which floated all around us, being from ten to twenty feet in thickness. The following night was dreadfully dark, the heavens covered with the blackest clouds, driven by a furious wind; the roaring and the howling of the ice, as it moved along, the fields shoving and dashing against each other, was truly terrible. A fender was made of a large beam, suspended by ropes to the ship's sides, to secure her in some measure from the ice; but the ropes were soon cut by its sharp edges, and we lost the fender. Repeated attempts were now made to make the ship again fast to some large field; and the second mate, a clever young man, full of spirit and willingness, swung himself several times off, and upon such fields as approached us, endeavouring to fix a grapnel to them, but in vain, and we even lost another grapnel on this occasion. The storm indeed dispersed the ice, and made openings in several places; but our situation was thereby rendered only still more alarming, for when the ship got into open water, her motion became more rapid by the power of the wind, and consequently the blows she received from the ice more violent. Whenever therefore we perceived a field of ice through the gloom, towards which we were hurried, nothing appeared more probable, than that the violence of the shock would determine our fate, and be attended with immediate destruction to the vessel. Such shocks were repeated every five or ten minutes, and sometimes oftener, and the longer she remained exposed to the wind, the more violently she ran against the sharp edges and spits of the ice, not having any power to avoid them. After every stroke, we tried the pumps, whether we had sprung a leak; but the Lord kept His hand over us, and preserved us in a manner almost miraculous. In this awful situation we offered up fervent prayers to Him, who alone is able to save, and besought Him, that if it were His divine will, that we should end our lives among the ice, He would, for the sake of his precious merits, soon take us home to Himself, nor let us die a miserable death with cold and hunger, floating about in this boisterous ocean.

" It is impossible to describe all the horrors of this eventful night, in which we expected every approaching ice-field to be

fraught with death. We were full ten hours in this dreadful situation, till about six in the morning, when we were driven into open water, not far from the coast. We could hardly believe, that we had got clear of the ice; all seemed as a dream. We now ventured to carry some sail, with a view to bear up against the wind. The ship had become leaky, and we were obliged to keep the pump a-going, with only about ten minutes rest at a time. Both the sailors and we were thereby so much exhausted, that whenever any one sat down, he immediately fell asleep.

" During the afternoon, the wind abated, and towards evening it fell calm. A thick mist ensued, which, however, soon dispersed, when we found ourselves near a high rock, towards which the current was fast carrying us. We were now in great danger of suffering shipwreck among the rocks, but by God's mercy, the good management of our captain succeeded in steering clear of them; and after sunset the heavens were free from clouds. A magnificent north-light illumined the horizon, and as we were again among floating pieces of ice, its brightness enabled us to avoid them. I retired to rest, but after midnight was roused by the cracking noise made by the ice against the sides of the vessel. In an instant I was on deck, and found that we were forcing our way through a quantity of floating ice, out of which we soon got again into open water. The wind also turned in our favour and carried us swiftly forward towards the Hopedale shore. Every one on board was again in full expectation of soon reaching the end of our voyage, and ready to forget all former troubles. But alas, arriving at the same spot, from which we had been driven yesterday, we found our way anew blocked up with a vast quantity of ice. The wind also drove us irresistibly towards it. We were now in a great dilemma. If we went between the islands, where the sea is full of sunken rocks, we were in danger of striking upon one of them and being instantly lost; again, if we ventured into the ice, it was doubtful whether the ship would bear many more such shocks as she had received. At length the former measure was determined on, as in case of any mishap, there might be some possibility of escaping to shore.

On such occasions, it is seen how strongly the love of life operates. Having entered in among the islands, we found the sea more free from ice, and our hopes began to revive anew, till from the masthead the passage to Hopedale was discovered to be entirely blocked up. The weather turned to fog and rain, and we soon perceived ourselves beset with ice mountains, which betrayed themselves through the mist by a white glare. We tacked against the wind between them and the rocks, the proximity of the latter being known by breakers.

" In this situation we spent the 23d and 24th; the weather continued rainy and cold; we were in an unknown sea, among hidden dangers, and the poor sailors without a dry shred upon them, and not able to get any rest, being under constant alarm, whenever any extraordinary noise was heard in the fog.

" 25th. The sky was clear, and we found ourselves nearly in the same place where we had spent the 22d, but a large bay opening to view, we steered into it.

" 26th. The morning was fine, but our hearts were heavy. We were all filled with deep concern and sorrow, when we reflected on the continual disappointments we experienced, and that, while on this day our brethren and their Esquimaux congregations were surrounding the Lord's table, and partaking of the Holy Sacrament, we were still detained at sea, and prevented reaching their peaceable habitations and joining in their devotions. We turned to the Lord our Saviour, with prayer for resignation to His holy will, and that we might be delivered from every kind of impatience, knowing that His ways are full of wisdom, and that we should find cause at length to praise Him for His goodness and mercy towards us, even under every afflictive dispensation. He heard our prayers, and spoke peace to our troubled hearts.

" 27th. We discovered open water on the other side of the ice, and wind and weather being favourable, we penetrated through the ice and got on well; but after all found the passage to Hopedale still choaked up. We were therefore obliged to keep tacking all night in a narrow channel.

" 28th. Having worked our way, by God's good providence, through some very heavy ice, and considering whether we should

again make fast to some large field; the dread of the ice seemed so forcibly to have possessed all our minds, that we resolved rather to endeavour to find an anchoring place in an adjoining bay. The water, however, was so deep, that it was six in the morning before we could cast anchor in twenty-two fathoms. Being here defended against the wind, our ship's company could enjoy some rest. In the afternoon, the mate went in the boat farther into the bay, to search for a better anchoring place, in which he succeeded. Towards evening we anchored in it, but were closely pursued by floating ice, which soon beset us all around, and gave us little rest. Fearing that it might cut our cable, we strove by every means to turn it off.

" 31st. I accompanied Brother Beck and the captain on shore. We climbed up the highest hill, from whence we could plainly see the Hopedale islands and hills, but also the sea yet filled with ice. We kindled a large fire, hoping that perhaps the Missionaries, or the Esquimaux, might thereby discover our arrival. The island, on which we had landed, was almost entirely covered with wood and brushwood of almost impenetrable thickness. The musquitoes troubled us much.

" August 2d. We saw a large black bear on shore, and set off after him with proper weapons, but he escaped into the wood.

" From the 3d to the 5th of August, a strong wind from the shore cleared the bay of ice; and on the 6th, the mate and Brother Körner, having climbed the highest hill, and discovered open water towards Hopedale, came running back with the pleasing intelligence. But our frequent discouragements had rendered us so unbelieving, that it made but little impression upon us. We however set sail and reached the entrance into the Hopedale islands. In the evening the wind turned against us; our way was again choaked with ice, and we lay all night fastened to a large field, and spent the day following in tacking between the ice and the land. At night we made fast again, but the field breaking into five pieces, we were carried back to the southward by the current, and obliged to disengage ourselves from the fragment, and suffer the wind to drive us out to sea. As soon as it was light on the 8th, we used every exertion to get again within the Hopedale islands, which, at length, after

much uncertainty, owing to variable winds, we effected, and cast anchor between eight and nine o'clock at the island Ukkalek, two hours' sail from Hopedale. Here we were soon visited by Brother Stock and several Esquimaux. Words are too weak to describe the joy we felt on this occasion, and we spent the evening very happily together. On the 9th, about eight o'clock, we cast anchor at Hopedale. In the words of the text appointed for this day, we could say with truth and from experience, "The heavens declare the glory of God, and the firmament sheweth his handy work." Wonders of his power had been displayed before us, but also wonders of His mercy and truth."

G. Kmoch.

N. B. The captain and mate report, that though for these three years past they have met with an unusual quantity of ice on the coast of Labrador, yet, in no year, since the beginning of the Mission, in 1769, has it appeared so dreadfully on the increase. The colour likewise of this year's ice was different from that usually seen, and the size of the ice-mountains and thickness of the fields immense, with sand-stones embedded in them. As a great part of the coast of Greenland, which for centuries has been choaked up with ice, apparently immoveable, has, by some revolution, been cleared, perhaps this may account for the great quantity alluded to.

THE following extract of a letter from Brother Kohlmeister will show, that the Missionaries returning to Labrador in the Jemima were not the only objects of the gracious preservation of God in imminent danger, but that the last season has been peculiarly distinguished by instances of this kind.

Okkak, *September* 16, 1817.

"WE were called this spring to the assistance of our Brethren at Nain, in consequence of the involuntary departure of so many of our fellow-labourers to Europe. On my journey thither in a sledge, I experienced a degree of cold so intense, that,

notwithstanding every precaution, my whole body seemed in a torpid state, and on leaving the sledge, I could not stand or walk without support. Fahrenheit's thermometer stood at 32 below the artificial freezing point. My wife followed me in milder weather, and we returned to Okkak in safety on the 10th of September.

"But I must give you a more particular account of my voyage from Nain hither, in the year 1816. I had been there to consult the Brethren about a second voyage to Ungava.

"I set out with the Brethren Lundberg and Stock on the 1st of October, two days before the ship left that place, in Jonas's large boat or shallop. Our voyage, which generally occupies only two days, lasted seventeen. During the whole time we met with nothing but furious winds, snow storms, and severe cold, of which captain Frazer likewise had his full share, so as not to be able to reach Hopedale. We were, indeed, in constant danger of being wrecked, but particularly in those two days from the 12th to the 14th of October, when we expected nothing less than to be swallowed up by the waves. We then lay under the dreadful precipices of the Kiglapeit promontory, among a few small rocks and breakers, in the open sea, fastened to a rock by six grapnels. A north east storm raged in the mountains, and the gusts of wind which assailed us from the heights were tremendous. The sea was furiously agitated, beating high against the precipices, and rising above our masthead in breaking over the rocks among which we lay. The little haven we had run into for shelter was as it were in a continual ferment, and our bark was thrown up and down, and backwards and forwards, in such a manner, that we feared every moment to be driven from our grapnels and thrown upon the sunken rocks, which we saw all around, and dashed to pieces. Jonas cried aloud—We are lost! we are lost! The Esquimaux women and children screamed and wept incessantly. In our little cabin we prayed fervently to the Lord to have mercy on us and the poor crying children, and make us resigned to His will. Our hearts were filled with comfort, and the assurance that He would not suffer us to perish in this place. We could now with confidence exhort our Esquimaux to take courage, reminding them that we were in the hands of a powerful and merciful Saviour and Preserver, who was even here

with us, and would not forsake us in distress, but save us for His mercy's sake.

"During the second night, a little after nine o'clock, the storm not abating, Jonas proposed to cut away the masts, to which, however, at first, we objected, till the incessant crying of the women and children, and his importunity, prevailed so far, that we left it to him. But I assured him, that I was convinced the storm would shortly abate, and that he would have to repent of his haste. He now cut them away close to the deck, and our small boat had nearly been destroyed by the fall of the main-mast. Not long after, the storm ceased. On the 14th, we left this haven of terror, put up jurymasts, and in the evening at ten o'clock arrived at Okkak, having had to cut our way through the ice in the bay.

"Our Brethren, having been informed of the day on which we left Nain, had waited with much anxiety for us, and when after so long a time we did not arrive, they feared, that during the violent storms, we had been buried in the sea. The joy, therefore, to see us land in safety, was proportionably great. By the Lord's mercy, however, neither the excessive cold I suffered on my journey to Nain this year, nor the hardships of the voyage home in 1816, had any effect upon my health, for which I am very thankful to Him, who is always ready to suit His help to our case in every time of need."

B. G. Kohlmeister.

Report by Brother Samuel Hoch *of his visit to the island of* Barbuda, *extracted from a Diary of the* Mission *of the* United Brethren *in* Antigua, *of* 1817.

"THE precarious state of my wife's health requiring a change of air, and the physician pronouncing her to be in imminent danger, unless we went for a time to Europe or to North America, we represented, that it would be attended with great inconvenience to the Mission, if at this time we were to be so long absent from our station. Our objections led the physician to recommend a

residence of some weeks in the neighbouring island of Barbuda, as the only means by which her recovery might be brought about. We therefore, with the concurrence and best wishes of our fellow-labourers, set sail in the morning of the 2d of December 1816 in the Barbuda schooner, and arrived there at ten in the evening. The wind was mostly contrary, and the sea very rough.

" Before we left Antigua, I thought proper to wait upon the Rev. Mr. Woolley, the Methodist Missionary at St. John's, to give him notice of our intended visit to that island, and my desire, during my abode there, to preach the gospel to the negroes, being about 300 in number; for as the Methodist Missionaries have within these four years served the negroes in Barbuda with the gospel, I did not wish to be thought to interfere with their labours."

" No objection was made, but I was rather informed that the negroes would be very glad to hear again something that might tend to their edification, as no methodist minister could for some time past be spared to go to Barbuda. In consequence of this permission, on my arrival in the island, I conferred with the leaders of the society, two very respectable and sensible men, and inquired, whether it would be acceptable to their brethren, if, during our abode, I endeavoured to serve them with the gospel. They replied, that it was not only agreeable to them, but that they had rejoiced in the expectation of again hearing the gospel, as soon as they had been informed by the Governor that I had obtained leave to come hither. We then agreed, that as often as circumstances would admit of it, I should preach to them, at times not interfering with their own meetings, held on Mondays and Thursdays, for catechising the children and meeting their society in classes. The public preachings were to be on Sunday fore and afternoon, and on Wednesday evening."

" On the 4th we met, and began our service in the new meeting-house, with prayer and supplication. I preached on John iii. 19, and thus continued on the appointed days to meet the people. The greatest attention and devotion prevailed, and I believe that the word spoken was, by the grace of the Lord, blessed to the hearts of the hearers, for they attended our meetings very diligently. The most distinguished days of blessing were the Christmas ho-

lidays, when in the contemplation of the birth of our incarnate God and Saviour, we noticed so great an emotion in the hearts of many, that they wept aloud. This gave me occasion after the sermon to give notice, that if any felt themselves under concern for their soul's salvation, and desirous of being delivered from the power of sin, and made partakers of the grace of Jesus, and wished to converse with me on that subject, I should always be ready, according to the grace given unto me, to receive and give them advice, and lead them to seek refuge with Jesus, that they might find remission of sins in His precious blood. Some women came afterwards to speak with my wife and me in our own lodging, and told us, with much freedom, what the Lord had done for their souls; how by His spirit and word He had awakened them to a sense of their lost and undone estate, while they were sitting in darkness and in the valley of the shadow of death, delivered them from the power of sin and Satan, and would now save them eternally, by the virtue of His sufferings and death. On the second Christmas holiday, I felt myself more particularly led to speak of the distinction between the sorrow of the world, and that godly sorrow and repentance, which need not be repented of, (2 Cor. i. 10), and I endeavoured to shew, that a real and solid awakening of the soul was a work of the Spirit of God, and not a temptation of the devil, as some had erroneously supposed; for the devil never sought to make a soul uneasy while in his power, and willingly serving under his yoke. On the third holiday I preached only once, on that text: "*What shall we render unto the Lord for all His benefits. We are not worthy of the least of all His mercies, and of all His truth.*" After which we concluded this festival with praise and prayer at the feet of Jesus. After this, I preached four times, till the arrival of Mr. Woolley, on the 5th of January, and will only add, that I felt very happy among these good people, particularly when we met together for worship. The Governor and his family attended more than once. I reaped benefit and blessing for my own soul, while I was endeavouring to minister to the negroes; and it gave us great pleasure to see this little flock of souls, but lately straying in darkness and ignorance, but now most of them baptized, and walking in the light of the gospel, as a fruit of the labours of our Methodist Brethren.

On the 8th of January, the Rev. Mr. Woolley having delivered a discourse, I offered up a prayer, in which I gave thanks to the Lord for all the mercies we had experienced during our abode in this island; and for the many proofs of the spirit and power, which, by his blessing, had attended the preaching of the word of the Cross, for the comfort and strengthening of our faith.

On the day following, most of the negroes came to take leave, and seemed to vie with each other, who should best show his love and gratitude towards us. We were much affected by the many undeserved proofs of their regard which we received on this occasion. Having expressed, as well as we were able, our unfeigned thanks to the worthy Governor, his lady and two daughters, for the kindness and hospitality with which we had been received and treated by them during our whole stay, no charge being made either for our passage, lodging, or board, we set out about eight in the morning, the Governor accompanying us as far as the fort. At parting, he most kindly repeated his assurances of favour, and that he should always receive us or our brethren, if we would visit the island. We took our passage home on board the Barbuda schooner.

The island of Barbuda is the private property of the Codrington family, and perhaps some account of it may not be unacceptable. It is twenty-eight English miles to the north-east of Antigua, and contains 39,396 acres of land. Antigua has upwards of 40,000 acres. There are no mountains in it, but a rising ground stretches towards the north-east, the highest part of which rises 117 feet. The soil is rocky, but intermingled with a very rich, black mould, which in many places yields abundantly. Except the rising ground abovementioned, the country is perfectly flat. From the north-west there is an influx of the sea, constituting a sheet of water, about eight miles in length, and two and a half in breadth, but only four feet and a half in depth. It adds much to the pleasantness of the prospect. Only so much land is cultivated for the rearing of Guinea corn, yams, cotton, &c. in the neighbourhood of the negroes' dwellings, as is necessary for their subsistence, and which they are able to attend to, after their other work is done. They may also have as many plantations in the woods as they can manage. All the other land in the island is used for the rearing

of cattle, and is partly divided by stone fences, partly overgrown with wood. In the woods are seen large herds of oxen, horses, and sheep, which find food among the bushes. Many thousands of each description are on the island.

Here are likewise many remarkable chasms and caverns. The most interesting of them is Darby's Cave, the opening of which presents itself in dreadful majesty, filling the mind with awe and wonder, at the works of the Creator's power. Thick bushes grow round it, in a diameter of about 200 paces. Its depth is about 100. The perpendicular rocks, are covered with a beautiful species of creeper hanging down on all sides, and even encircling the lofty trees that stand in the middle of the opening, to their very tops. On the north side of the cave is a conical hillock, nine feet in diameter at the base, and nine feet high, formed of stalagmites, by a continual dropping from above. It is surmounted by a stalactite, in form of the stem of a rotten tree, or rather pendant as an icicle from above, down which the water conveys the calcareous particles to the base. A hole has been made at the top, in which the clearest and sweetest water is collected. They speak also of a subterranean passage of great length, which we did not explore.

All along the north-east shore, there are many beautiful groupes of rock, of singular forms. One might, from appearances, be led to suppose that, perhaps some centuries ago, this island was covered by the sea. Indeed in the interior all the rocks appear to be of the coral kind.

JAMAICA.

Extract of the Diary of WILLIAMSFIELD, *of the year* 1816.

(By Brother THOMAS WARD).

JANUARY. We commenced this year with fervent prayer to the Lord, that He would not only guide and protect us, and grant us to grow in grace, but that He would also bless the word of His cross, that many heathen, who are yet in darkness, might be brought to His saving light.

5th. We set out to visit the aged and infirm, which we have generally found to be attended with profit, both to them and to ourselves.

7th. I preached on the green at Island. An old woman, Mary Ann, came to see my wife. She spoke in a humble manner of her converse with our Saviour. We can believe her to be sincere, for her conduct is honourable to the gospel. Though quite blind, she gropes her way with a stick, or gets a little boy to lead her to the place of meeting. At Windsor we have very few hearers. We ring the bell a full hour before the time, to give the negroes sufficient notice, but they are so thoughtless, that they make no account of the waste of time they incur, by all kind of trifling occupations, till it is too late to attend.

9th. We killed a very large serpent, called the yellow snake, on our premises.

21st. Both this and the foregoing Sunday we had a considerable number of hearers at Island, but as I am much troubled with pain in the head, I fear I shall not be able much longer to preach out of doors. Speaking with the people after the service, *Catalina* said—"I pray our Saviour every day to take away my bad heart, and the weight from my conscience."

One of the men said—"I also wish to love our Saviour." I replied: "But you curse and swear at the cattle." "Yes, Mas-"sa, but then it is only my tongue that curse them sometimes, but "my heart is not bad." *Q.* "What is the cause of the mill yonder, "turning so many wheels, and working so fast?" *A.* "The great "wheel, Massa, which the water drives." "Well, your heart, "like that great wheel, moves your tongue, and stirs up all your "passions."—He was then directed to cry for mercy, and to give his heart to our Saviour; then his tongue would likewise become less unruly. Others confessed, that their hearts were bad, and prayed the Lord to change them, and give them grace to believe in Him and listen to His word.

28th. Two negroes were added to the class of candidates for baptism at Island. We had twelve hearers at Williamsfield, and a mulatto was added to the same class. This evening the adjoining wood caught fire. The negroes having set fire to their grounds, the flames, spreading over a large field, were driven by

a violent wind into the wood. As night came on, the scene was awfully grand, the flames, as it were, running up the trees and consuming all the dead boughs. On the following evening also, as we were going to bed, we saw a vast column of smoke and flame ascending from an extensive morass, not far from our house, but being defended by a large wood, lying between that and our dwelling, we did not fear its approach.

February 7th. We resolved to have a meeting on Wednesdays at Island, as long as the weather will admit of it. A good many negroes attended, who seemed much pleased with this regulation. The overseer sent all his house-servants, among whom were several people of colour.

11th. Being Sunday, the preaching at Island was again numerously attended. We noticed the conduct of *old Peter*. Coming out of his house, he cried—"Good people, Massa come now, let us all go to church, and receive a blessing!" To a negro who was going to the mountain, he spoke in the most pressing manner, exhorting him to stay.—"Do stay, (said he), the word of God will do you good, and be sweeter than honey to your heart; and when you have once tasted it, you will run to hear it again!" When *Peter* rose from his seat, after the service was over, I overheard him whispering to himself; "O my Saviour, how dear art thou to me!"

15th. My wife was taken very ill, and I was obliged to send for the doctor, but he could not be found. After suffering great pain for about an hour, she became quite senseless, at which I was greatly alarmed; but after a short interval, the Lord in mercy restored her to animation, and on the day following, she was much better.

23d. Brother Becker having come hither on a visit, went with me to the Island. When we were seen at a distance, many negroes came flocking to meet us. Brother Becker, in a lively discourse, invited them to come to Jesus for forgiveness of sin and renewal of the spirit of their minds. Even at Williamsfield a considerable number were present this evening, and many more intended to have come, had it not been crop-time.

At Island there is always a good auditory, which we noted both on the 25th and 29th. On the latter day we spent an agree-

able hour in conversation with about twenty negroes. Old *Mary Ann* said: "Jesus is all to me! what should I do, if I had no Saviour! Where should I find comfort, if I had not Him! I dare not go out of the house, without looking up to Him. I can do nothing without Him. I am quite blind. But old and poor as I am, Jesus leads me, and He feeds me too. I shall soon go to Him, and be brought up yonder;" pointing to heaven, "for I shall never go to the bad place."

March 1st. *Portia* called to see us. We told her, that we were afraid, that she quarrelled much with her neighbours, upon which she began to complain bitterly of some negroes, who plagued her. We desired her to look into her own heart, and to search it before our Saviour, with prayer for her own conversion, which she would find more profitable than reflecting upon the failings of other people, for that she must give an account of her own soul to the Lord, and not of the souls of her neighbours.

3d. *Thomas* from Island called to see us. He said that he had heard the gospel first from Mr. Ellis, and that ever since he had felt, that there must be something very great attached to it. On being asked, what he thought would become of him after death, he replied: "That he had a notion, that He that made "him, would take him to Himself." I said, "But that God, who made you, is holy, and you are a sinner; therefore, in the state in which you are now, you cannot go to, and have communion with God. A great change must take place in your heart. It must be cleansed from the love of sin, and sanctified by the Holy Spirit, before you can see God with joy." With great eagerness he now asked, how this could be done? He was then directed to Jesus, the only Mediator between God and man, who would by His Spirit teach him to know his true state, give him the grace of repentance, and lead him to seek pardon and peace in His precious blood. To-day I asked *Priam* to let me preach in his house at Windsor, on Tuesday evenings, which he willingly agreed to, adding; "We shall be very glad to see you, Massa."

5th. We went to Windsor, and after waiting an hour for the people, began for the first time to preach to the people in this place. Twenty-six persons were present. I was deeply impressed with

the idea, that as this was the first time, that the gospel was preached in this village, it would be either a savour of life unto life, or of death unto death to them that heard it. I therefore in fervent prayer, entreated the Lord to show to this blind and ignorant people the way of salvation, and to preserve unto them the means of hearing His precious word in this place, to the end of time. I then addressed the negroes from the words: "*God be merciful to me a sinner!*" They appeared attentive, and begged that I would come to them every week.

In conversation I asked *Henry* whether he felt a love for our Saviour in his heart. His answer was; "Yes, Massa, me love the Almighty *too much!*" meaning, very much. *Blackwall* was asked, whether he ever thought about his soul's salvation? He answered in the negative. "But do you know, that you have a soul, that will live for ever?"—He said "he knew it." This led to direct him, where to find eternal bliss.

It is impossible to conceive, how lost to all reflection those negroes are, that have never heard the gospel. They do not wish to be disturbed by it, for Satan has indeed fast bound them with his chain.

6th. *Old Peters'* house at Island could not contain the number of hearers. I told them, that I should employ one of my visits in reading to them the history of the life of our Lord.

On the 8th I began, and a deep impression seemed to be made on the minds of all present. The beautiful simplicity with which every circumstance of our Saviour's life and actions is related, renders this precious narrative more intelligible, and produces more conviction in their hearts than all the preaching in the world without it. Many strange negroes were present from Mexico estate. While I continued reading, the number that attended increased every time.

24th. We rang our bell early, to give notice to the Windsor people, who complained that I paid most attention to Island. However, not one of them came to us.

26th. As I was preparing to visit them, I was prevented by a sudden attack of fever. Towards the end of the month, we had a pleasant visit from Brother Gründer from Mesopotamia.

Two negroes were baptized on the last day of the month, and called *Elisabeth* and *Esther*.

March 5. I visited some negroes at Island, who are sincerely seeking the one thing needful. I met there a negro called *Mars*, who said that he had never prayed in his whole life. He was told, that his heart was full of sin, and that he needed mercy; that Jesus Christ came into the world to save repenting sinners, and died on the cross for *his* salvation also; that he should therefore turn to Jesus and pray him to have mercy upon him. He seemed much affected and promised to follow the advice given him.

7th. The Windsor negroes having for several Sunday mornings been invited by our bell to come to church, but never listened to it, I thought it my duty to go to that place, where the people gladly attend. I therefore met a large concourse of negroes at Island, and with them began the services of the Passion-week. I continued reading the history of that important week from the harmony of the four evangelists, with earnest prayer for a blessing upon it. The attendance is very diligent. I also read it to the old people and children at Windsor.

12th. Being Good-Friday, we went to Island. Mr. Osborn, the overseer, had previously permitted the negroes to assemble at one o'clock. About 400 were sitting on the ground around me, of different nations and colours. The Windsor negroes, who were here at work, were likewise there. We began by singing: "When I survey the wondrous cross, on which the Lord of Glory died," &c. Even the wildest among them sat in silent attention, mingled with surprise. When, in reading the history of the crucifixion, we came to those words, "*He bowed His head and gave up the ghost,*" we all knelt down and worshipped our crucified Redeemer, who by His death hath purchased life and salvation for man, offering up fervent prayer, that He would also here show the power of His death and resurrection, that He may "see of the travail of His soul and be satisfied." To us this scene was the more striking, as half of the poor heathen now assembled here, had never before heard of the name of Jesus, as the Saviour of lost mankind.

We then dined with the overseer, a friend, who on all occasions endeavours to assist in promoting the cause we have at heart.

14th. Easter-Sunday, I was again at Island and prayed the usual Easter morning Litany, reading the history of our Lord's Resurrection. Several strange negroes from a neighbouring estate were there. I visited *Mars* and found him very ill. As soon as he saw me enter at the door, and heard my voice, he cried: "God bless you, Massa! I have now prayed to our Saviour and feel comfort." (See March 5th.) After speaking some time with him on the love of Jesus and the necessity of true conversion, I inquired who nursed him? "John," was his answer, "and he peak to me the same sweet words as Massa do." *John* is one of the baptized, and we were glad to hear, that he thus edifies his neighbour by his conversation.

Sam, the head-driver at Windsor, came with a petition from the negroes, that I would come to Windsor and preach to them. He observed, that if the negroes continued to disregard what stood in that book, pointing to the bible, they did indeed deserve to go to hell.

19th. I was at the Bogue, and agreed, during Brother Becker's absence in Europe, to attend the negroes there every Wednesday.

During the latter part of this month, I was again much troubled with fever, but on the 28th could preach at Island. Among the hearers were several Maroons. At Windsor I met the old and infirm, and the children.

May 1st. I went to the Bogue and had a large auditory in the evening. The Brethren Becker and Gründer set sail for Europe on the 29th ult.

15th. I went to Island; and after the service was over, spoke with many of the people, with whom, in general, I had much satisfaction. Old *Peter* said: "I am a great sinner, and pray every day to our Saviour to wash away my sins in his precious blood. I also pray Him to convert all the negroes, that when Massa writes home, he may tell good news to his brethren. I am soon to die, and sure that I shall go home to Jesus."—

Mary and others desired me to thank Mr. Barham, their proprietor, for sending them the gospel.

19th. A large company attended at Windsor, which encouraged me much. Both there and at the Bogue we celebrated the Ascension of our Lord.

25th. A most tremendous storm arose, as it were, in an instant. A large fine tree near our dwelling was torn to pieces, and we were obliged to nail our doors and windows fast. The rain fell in torrents.

26th. When I arrived at Island, I was pleased to see *Peter's* solicitude in inviting the negroes to come to church. One of them, employed in sharpening his tools, refused to come. "You act like a fool," said *Peter*, "You care for your body, but not for your soul; that may go to heaven or hell, for what you care. Come along, and listen to the word of God!"

29th. I went to the Bogue and preached to a large company on the Gospel of Whitsunday.

June. In the beginning of this month it rained incessantly, and neither could we go to Island and the Bogue, nor could any negroes come to us. The rivers likewise were much swollen.

13th. A traveller came hither, seeking a situation. He spoke French fluently, and also some Italian, which indeed appeared to be his native language. He gave me to understand in French, that he was a Tyrolese, taken from his home by the French as a conscript, and had served both in Germany and Spain, where he received three dangerous wounds. On inquiry respecting his religion, he repeated the Lord's Prayer and the Creed in Latin. I then asked him, whether he was a Roman Catholic, on which he took a knife out of his pocket, and very dexterously carved a crucifix on an old door.

16th. Not being able to get across the water, I made a circuitous route of about seven miles, and arrived, unexpectedly to the negroes, at Windsor. They welcomed me with joy, and I could address them with the comfortable hope, that the word of life was not proclaimed in vain. The road was frightful. I could hardly keep my seat on horseback both in ascending and

descending the mountains, and the poor beast frequently stopt, hesitating whether he should venture to proceed.

In some places the path was so narrow on the side of the hills, that it just admitted the horse's feet, the steepnesses above and below being upwards of half a mile each. Here and there immense fragments of rock seem to hang over one's head, suspended merely by old roots of trees, which spring from every crevice in them. Indeed, very large trees seem to gather all their nourishment from one huge stone, into the cracks of which their roots are inserted. Last night old *Eve* at Windsor died. She had never heard the Gospel till we came hither, but diligently attended the meetings, though she understood English but imperfectly. We hope, however, and believe, that what she understood was by the power of the Spirit of God explained to her heart, and led her to seek salvation in Jesus. The floods prevented my visiting her during her illness.

23d. My wife accompanied me to Island. It was with difficulty that our beasts worked their way through sloughs of mud. When we came near the village, the negroes laid planks over the worst parts of the road for us to cross over to the preaching-place. Their attention was very encouraging, while I spoke on the forgiveness of sin, through the merits of our Saviour.

25th. I informed the people at Windsor, that I should attend regularly every Tuesday morning, the Lord granting me health and strength for it.

28th. At Island I visited the sick-house, and spoke with the head-driver. He has been a wild negro, and but seldom would come to church. I represented to him how dreadful his situation would have been, had his last illness proved fatal, and had he been summoned before the bar of the Judge Eternal. I added, that God in mercy had suffered him to recover, that he might repent and come to the knowledge of the truth. He seemed much effected. I also visited *Mars.* He said: "God bless Massa for ever coming to see *me*," and assured me, that he constantly prayed to our Saviour for mercy.

July 3d. I was both at Bogue and Carmel, and had rode thirty miles before our meeting, which however to-day did me no injury.

7th. My conversation with the negroes at Island after divine service, pleased me much. They all expressed a desire to belong to the Lord. One called *Bacchus*, said: "I don't care if I get no bread for my body, if but my soul be fed with God's mercy."

Coradon expressed himself thus: "I will no longer conceal myself from Massa, because God knows me to be a very wicked man. When Massa told me so, I was always cross and would not believe it, but God knows all my ways, then why should I hide myself from Massa? I have committed all manner of sin, and, O! how shall I get forgiveness?" He was directed to Jesus, the Saviour of repenting sinners, on which he burst into tears and exclaimed, "Then I will cry to Him for mercy as long as I live." This poor man is labouring under a most dreadful disorder.

When I arrived at home, *Paul* came to inform me, that old *Peter* at the Island had died suddenly. An hour before his death, he was at our meeting, encouraging the negroes, in his usual way, to be converted and to give their hearts to our Saviour. He departed, as he had often wished, quickly and gently.

I lose in him a faithful assistant; for having been head-driver for many years, and highly respected by all the negroes, his influence among them was very great. He was indeed blunt and rough in his manner of expressing his thoughts, but firm, upright, and sincere in wishing well to all his countrymen. Naturally he may have been an hard-hearted and stubborn character, but since his conversion, which indeed was genuine, he grew tender; and whenever we spoke of the love of Jesus to him, the tears rolled down his furrowed cheeks. His funeral was on the 8th. Heavy rain prevented many from coming at the time appointed, but when it was over, the corpse, enclosed in a very neat coffin, was set down on the green before his house, and a large company of negroes arranged themselves on each side. Four white gentlemen were present. An hymn being sung, and a prayer offered up, I addressed the audience on the words, *Prepare to meet thy God.* The greatest silence and solemnity prevailed, and we hope that this event may leave an abiding impression on the hearts of many present.

17th. I went to the Bogue, and on the 18th passing through Two-mile-Wood, the negroes begged I would stay some time and speak to them, which I did with pleasure. I then went on to Carmel, where we held a conference, Brother Light being present. The latter then accompanied me to the Bogue.

20th. We visited the old and infirm, and were much edified by the declarations of many who expressed their love to Jesus and their hopes of eternal life through the merits of His atonement. The people at Elim begged to have a meeting, which was gladly granted.

21st. We had a blessed communion at the Bogue, thirty-six negro Communicants being present. We returned home to-day with thankful hearts for all the mercies of our God and Saviour bestowed upon us during our labours in the abovementioned places.

25th. This estate was visited by a very tremendous storm of thunder and lightning. There was scarcely any interval between the flashes, and the whole element seemed to be on fire, but no harm was done.

August 10th. We went by invitation to attend the funeral of Mr. Mitchell, a neighbour, willing to show this mark of respect to his memory. Our regular meetings were sometimes interrupted by the heavy rains falling during this month.

21st. We went to Eden, and held a meeting for the first time in the new-built house. We dedicated it in fervent prayer to the service of the Lord, entreating him to be present with his servants who should dwell therein, and to watch over them for good. It was a moving sight, to see the people, who had placed themselves on the outside, kneeling down with us, as soon as they perceived, that we were about to offer up a prayer.

25th. When we went to Island, we found the people in confusion, owing to a feast given by an heathen negro female, in commemoration of her husband's death. However, the gumbah and dancing ceased on our arrival, and silence was observed during divine service. There were strangers from several estates present. I spoke from the words, "*Blessed are they that "hear the word of God and keep it.*" I did not particularly attack the present acts of superstition in my discourse, but simply

declared the word of God; as I have perceived, that such attacks on their customs, while they are in spiritual darkness, only tend to make them shy, and drive them from the Source of true Light.

27th. Finding that the negroes at Windsor, notwithstanding all my endeavours to benefit them, remain unconcerned, I gave up for the present holding a separate meeting with them there, and only pray for them, that the Lord would open their hearts. (While I am writing this, I can say with thanksgiving, that my prayers have been graciously heard and answered).

28th. I went to Eden to visit a dying woman called *Dorothy*. She said: "I am a worthless creature, but since I know, that Jesus died for sinners, I feel happy, and commit my soul to Him?" I then prayed with her, and soon after perceived, that she was dying, rejoicing in God her Saviour, and with a hope full of immortality.

September 2d. We paid a visit to captain Stephenson, and saw some curious works of nature. Among others, we visited a place, where the river runs through a subterranean cavern in a mountain, into the opening of which, one may penetrate above an hundred yards. All the sides and roof are covered with calcareous incrustations. A fever attacked me while we were at this place, but on the 6th, I could attend at Island. *Harry*, a mulatto, came to inform me, that he was going to give a dance, in memory of his deceased sister; but begged, that I would lay no blame to his baptized mother, who had no hand in it. I represented to him the folly of such proceedings, and that thereby his heart was more and more hardened against the Gospel.

8th. I found that the ridiculous ceremony had commenced, but the gumbah was immediately silenced on my arrival; yet it was a long time before the people could be collected, and I felt my spirits rather depressed amidst the gloom of the surrounding scenes of heathenish superstitions.

11th. I was at Eden, and very much pleased for the first time to hear a negro read in the bible.

20th. We visited the aged and sick at the Bogue. *Sophia* said: "I long to go up to Christ my Redeemer. My spirit hangs between heaven and earth, but my body still is on the ground, waiting for its dissolution."

22d was Communion-day at the Bogue, and the Lord was present with us, while we shewed forth his death in the Holy Sacrament. I had afterwards some very pleasing conversation with many poor sick people. *Billy* said: "Massa, I am an "old sinner. Every body knows that I am." *Q.* "What caused "our Saviour's sufferings?" *A.* "I don't know, Massa."— *Q.* "For what did he die?" *A.* "Now I remember, it was "for my sins. I have long been deceitful, and am now going "to die, and find, that I can go nowhere for mercy, but to that "Jesus, whom I have so long despised. Can I be saved at my "time of life? I have heard long of Jesus, but I would not give "my heart to Him. Now I turn to Him, with my load of sin, "and with shame in my face and heart." He then begged to be baptized. I told him, that we would pray for him, and that he should pray for himself.

October. In the beginning of the month, much rain kept me from visiting our stations, as I wished; but on the 11th, some days having passed without showers, I was enabled to visit Island, and preached to an attentive auditory. In general, however, this month was a wearisome season to us, for the weather prevented our attending, so much as we ought, to our pleasant duty.

November. Some negroes were present at our family worship, to which we always encourage them to come. I was much engaged in gardening and fencing about our premises with the help of our negro-boy, but having exerted myself rather too much in this hot climate, on the 22d, I got a severe cold, with fever.

24th. Being just able to sit on horseback, I went to Island, and spent a happy day with the people there.

25th. At dawn of day we were roused from sleep by the mountain-people coming to request to have a meeting, as they had not been able to come yesterday. I explained to them the 23d Psalm.

December 8th. The preaching at Island was so numerously attended, that I was obliged to take my old station under the orange tree. The people formed a circle around me. I afterwards spoke with many new people, and delivered a discourse to the baptized and candidates for baptism. The same was done

on the 15th. There seems to be a spirit of inquiry among them. They flock together to hear the word of God, and to speak with us concerning their souls. One said: "Massa! when your bell ring, my heart knock within me. I long to go to church, but I must watch the canes; I dare not leave the canes." In the evening, many came from all quarters to church.

20th. There were more negroes present than I had ever before seen on a week-day.

21st. In the conference, six negroes and one mulatto were appointed for baptism, and three added to the candidates.

25th. My wife was, by the mercy of the Lord, safely delivered of an infant son. We celebrated Christmas at Eden, in the morning. A very large company were present at the forenoon service. We then returned home, and in the afternoon, baptism was administered to the seven persons mentioned above. The solemn transaction made a deep impression upon all present. My late exertions and illness having much reduced my strength, on the 29th I was not able to go to Island. Many people came to us, but my wife being unwell, I was obliged to desire them to return home, as she could not bear any noise in the house. They cried: "Speak to us in the stable," though that was more inconvenient than the hall. I was pleased to see the eagerness of the people, and invited them to come on the morrow, when we should conclude the year with praise and prayer.

This we did in a solemn manner on the 31st in the evening, thanking the Lord for numberless favours bestowed upon us during the year past, craving forgiveness for our manifold mistakes and failings, commending ourselves to His grace and protection, and entreating Him to have mercy upon the negroes committed to our care, to awaken their hearts, and to lead them to Himself, by the power of the word of His cross.

At the close of this year, the congregation here consists of 16 bapsized and 8 candidates, with 50 new people. Many more are constant hearers. We beg the prayers of all our brethren and sisters and friends, that the work of the Lord may prosper in this Island, and His name be glorified in and by us. Amen.

THOMAS WARD.

Extract of the Diary of the Miſſion at Tobago. *(continued from page* 391.*)*

JANUARY 1ſt, we entered on our labors with fervent prayer to God, that He would grant us the favor this year to ſee many heathen brought from darkneſs unto light, and to this end lay a bleſſing upon our poor endeavors in His name. During the whole of this day we were viſited by negroes, who declared their wiſh to be ſaved.

On the 5th, I preached in the forenoon at Mr. Wilſon's to whites and blacks, on the words of the Lord's Prayer, *Thy kingdom come;* and in the afternoon at Riſeland, where a larger number of negroes were aſſembled together. My wife went with me on the 10th, to Signal-houſe, to ſee the repairs. In theſe days I was invited to preach on two eſtates under the inſpection of Mr. Miller, who was preſent on both occaſions, and himſelf exhorted the negroes to attention and thankfulneſs for the opportunity given them to hear the word of God. Upwards of 500 negroes attended in both places. In the following days I continued to preach to the negroes at Riſeland, Lowlands, at Mr. Wilſon's, and on Mr. Miller's eſtate, for which I had frequent opportunities, and can truſt that God gave His bleſſing to my labors. The meetings of the baptized were well attended, and ſeveral negroes came and earneſtly requeſted to be baptized.

On the 6th, we received letters from England and Antigua, which we read with great joy. In the beginning of this month we were buſy in preparing for our removal to Signal-houſe, which, with the aſſiſtance of our friends, has been rendered a comfortable dwelling. On the 16th, in the evening, I addreſſed the negroes aſſembled at Riſeland, with

a view to our removal, and exhorted them to return thanks to God for the bleſſings enjoyed through his mercy at this place, where, by the kindneſs of Mr. Hamilton, every encoragement has been given them, that they might hear and believe the goſpel, and obtain that ſalvation and happineſs, which our Lord Jeſus Chriſt, who is the ſum and ſubſtance of all our doctrine, has purchaſed for them by His ſufferings and death and now calls them to enjoy. I admoniſhed them alſo to continue diligent in their attendance at the place now appropriated for divine ſervice at Signal-hill. We muſt acknowledge that Mr. Hamilton's negroes, belonging to Riſeland, have ſhown themſelves thankful for the privilege they enjoyed, and ſeveral of them have not heard the goſpel in vain.

On the 22d, we left Riſeland, and moved with all our goods to Signal-houſe. We felt pain in leaving the negroes there, to whom we have a particular affection, and we cannot ſufficiently expreſs our thankfulneſs for all the favors we have received in Mr. Hamilton's houſe, from his manager and all our friends there. Mr. Wilſon alſo and Mr. Currie have done every thing in their power to ſerve us on every occaſion, for which may God in mercy grant them a rich reward.

On entering our new dwelling at Signal-houſe, we offered up fervent prayer to the Lord, that he would grant this place to be a place of refuge for many weary and heavy-laden ſouls, where they may obtain deliverance from ſin through His name, and by hearing and believing the goſpel, learn to know His will, and how to lead a life acceptable to God, being turned from darkneſs unto light, and from the power of Satan unto the living God. On the following days, we were diligently viſited by the negroes from the ſurrounding eſtates. Some gentlemen alſo, friends to the Miſſion,

came

came to see us and our new dwelling. On the 13th, after the sermon at Lowlands, Mr. Currie spoke to the negroes, exhorting them diligently to attend the church at Signal-hill. This building has been fitted up by taking down a partition between two rooms, and it will now hold a considerable number of hearers. We used it on the 15th, for the first time, and a good many negroes were present. In fervent prayer we entreated the Lord to reveal His gracious presence in this house, and to bless the word of reconciliation preached in it, for the conversion of many heathen. We also commended all the inhabitants of this Island, especially all in authority, to the mercy and protection of God, and we can declare with thanks to God, that it was truly a day of gladness, on which our hopes and confidence were strengthened anew. After the sermon, two negroe-women and a young child were baptized. The devotion and attention of all present was remarkable. In the following week we went to Riseland to visit the sick and aged in their huts. As there is a great desire among those negroes, who have applied for special instruction, to receive holy baptism, I took an opportunity of speaking very seriously with them concerning that ordinance, and the covenant which we thereby enter into with the Lord our Savior, and reminded them that it was not our wish to gather a large congregation, but to see only such souls added to the Christian Church, who were sincerely and earnestly intent upon devoting themselves without exception to God.

In the beginning of April, my wife was seized with a serious fit of illness, but God granted her again to recover. On the 7th, I visited Mr. Currie, who had also been very ill, and found him on the recovery. In these days we had an agreeable visit from Mr. Wilson and Rev. Mr. Fancourt and his wife.

On the 13th, after praying the Litany, and ſpeaking upon Cor. iii. 17. I baptized eight perſons into the death of Jeſus; and, on the 20th, a child. All our meetings with the negroes, ſince we inhabit Signal-houſe, have been well attended: their viſits alſo are frequent, and we truſt not unprofitable. Many came to beg that their names might be written down, as ſuch who were reſolved to be converted and wiſhed for more inſtruction.

On the 21ſt, we went to Riſeland, to take leave of the Rev. Mr. Fancourt, who is returning to Europe. We are ſorry that he is leaving Tobago, but circumſtances ſeem to require it.

On the 30th, was the funeral of the child of a baptized negro, which gave me an opportunity of addreſſing the negroes preſent with much earneſtneſs.

May. In the beginning of this month we had many converſations with our church-negroes, with a view to give them a better idea of that order and decency which ſhould characterize a ſerious chriſtian congregation, as we had noticed ſeveral things, not altogether ſuitable. All beginnings are difficult, and we hope only to effect our purpoſe by ſlow degrees. After Mr. Fancourt's departure, a woman, who had requeſted inſtruction from him and expected baptiſm, and was recommended by him to us, came to ſee us. We encoraged her to perſevere in her reſolution to be truly converted to the Lord, and encouraged her to viſit us often. Both of us were rather indiſpoſed in the beginning of this month, and could not go out much.

On the 11th, ſeven men and three women were baptized, and the preſence of the Lord made this day a day of praiſe and thankſgiving to us and our people. The meetings of the baptized have been regularly held, and I endeavor, as well as I am able, to explain to them the nature of a chriſtian

chriſtian life and converſation, ſuch as becometh the Goſpel.

On the 24th, I went to Riſeland to viſit our people in their dwellings; and on the 25th, after a diſcourſe on the words, "Fight the good fight of faith," I baptized a negroe woman.

On the 31ſt, we had the ſatisfaction to receive letters from Europe, by which we were ſorry to learn, that moſt of our letters had been loſt by the capture of packets. To hear that we may ſoon expect aſſiſtants in the Miſſion gave us great joy indeed.—We commend the work of the Lord in this iſland to your faithful remembrance, and beg you alſo to remember us in your prayers.

C. F. SHIRMER.

Brother John Church, *who went, as Miſſionary, to* Tobago, *and left* London, March 29*th*, 1800, *writes;*

Signal-hill, July 26*th*, 1800.

"WE were long detained at Portſmonth, and it was not before the 27th of April, that we left our ſtation at the Motherbank. June 14th, after experiencing many proofs of our heavenly Father's goodneſs towards us and His mighty protection, we arrived ſafe at Barbadoes, where we experienced much civility and aſſiſtance from Mr. Joſeph Oſtrehan, to whom we brought a recommendatory letter. We ſtaid a fortnight in this Iſland, with our fellow-miſſionaries Brother Waller and his wife at Sharon, and ſpent our time in a very agreeable, and we truſt, profitable manner. We ſaw the negroe congregation aſſembled on their prayer-day, when I held my firſt public diſcourſe to the negroes, and with great earneſtneſs recommended our gracious

gracious Savior to them, as the moſt powerful and loving friend of all poor and needy ſinners, who ſeek to be ſaved from their ſins. I had then the pleaſure to baptize four negroes into the death of Jeſus. After a pleaſant ſtay and a refreſhing time of reſt, we proſecuted our voyage, but met with very wretched accommodations on board a ſmall ſchooner, carrying the mail to Tobago. My wife ſuffered more on this ſhort paſſage of about thirty-ſix hours than ſhe had done all the voyage acroſs the Atlantic, for ſhe was obliged to be below among a great crowd. However between ten and eleven the following night we arrived ſafe in Carliſle-bay, and the next day were moſt cordially received by our good friends Mr. and Mrs. Wilſon and their family, and by Brother Shirmer, who ſoon came to conduct us to Signal-hill. Here we feel quite at home, and it is our earneſt prayer that we may be inſtrumental in the hand of God our Savior in bringing many ſouls to the knowledge of His Goſpel, that in believing they may find eternal life in Him. Beſides the Sunday ſervice, we meet the negroes every Wedneſday evening. It would have given you pleaſure to ſee the company we had laſt Wedneſday, and if the numbers continue to encreaſe, we muſt make uſe of our church for their meeting. The latter has been made out of an houſe, the partition having been taken away. It is forty-one feet long and ten broad. O that we may ſoon ſee it filled with truly converted chriſtian negroes. We have a pleaſing proſpect before us, and every encouragement we can deſire. May God reward our friends for the intereſt they take in their negroes' welfare, and all the good they have done to us.

My wife has not been ſo well able to bear the fatigue of the voyage as myſelf, but we are both, thank God, likely to do well in this climate.

Signed JOHN CHURCH.

Continuation *of the Diary of the Miſſion among the Hottentots at* Bavian's Kloof, *near the* Cape *of* Good Hope.

1810

JANUARY 15th. A good many new people came and begged leave to live here. We examined them very ſtrictly as to their motives for this reſolution, but they all declared, that, being deſirous of obtaining eternal happineſs, they wiſhed to learn here how to know Jeſus. Not a week paſſes but ſome from amongſt the heathen come from different quarters, and make the ſame declaration. Nor do we admit them but on producing a regular certificate of their being free from other engagements.

We had likewiſe to-day a viſit from a farmer, who lately intended to ſeize upon a piece of our Hottentot's land. We received him with all kindneſs, and he entered into a long converſation concerning various ſubjects. At length we told him what we knew of his intentions. He declared that we need not be afraid, for it would be ſhameful indeed to commit ſuch an unjuſt outrage. He then ſhook hands with us, and aſſured us, that it was his ſincere wiſh to live with us in peace and friendſhip.

On the 17th, we had a viſit from four gentlemen from Cape-town. One of them was the Secretary to the Governor. Their view was to ſee the country and collect natural curioſities. They took a view of the ſettlement and attended the evening ſervice, expreſſed their ſurprize at the improvement of this barren place, and the growth of our fruit-trees and garden-plants, and having made ſeveral drawings of the place and neighboring hills, they left us the next day.

Sunday

Sunday the 19th, many white people attended divine ſervice in our chapel; Brother Marſveld preached. In the afternoon we received a letter from General Dundas, through the Landdroſt of Swellendam, deſiring to ſpeak with one of us, who was to meet him on the 18th, at Mr. Koenz's. We were very ſorry to have received the General's letter ſo late; but while we were conſulting what ſteps to take, a dragoon arrived expreſs with a ſecond letter, with twenty rix-dollars encloſed. The General ſent this money for the uſe of a Hottentot woman living here, whoſe huſband had been with him in Caffraria, and diſtinguiſhed himſelf by his faithful and orderly behavior. He regretted, that he had not ſeen any of us; and therefore, as the dragoon informed us, that his Excellency would ſtay over-night at the warm bath, five hours ride from hence, we reſolved, that Brother Kuehnel ſhould wait upon him there; for which purpoſe he ſet out immediately with ſome Hottentots, and arrived in time to ſpeak with the General, by whom he was received in a very cordial manner. Being well acquainted with our ſituation, he aſked many queſtions, eſpecially regarding the treatment we received from our neighbors. Brother Kuehnel anſwered, that we had juſt now no reaſon to complain, but could not but conſider it hard, that Mr. G., encouraged by the Landdroſt, had forcibly deprived our Hottentots of a long ſlip of land, 300 paces in breadth, which they had with great pains cultivated and ſown with corn, when they were on the point of reaping the fruits of their labour; that we were ſure no government could give countenance to ſuch proceedings; it being the intereſt of all ſtates to protect thoſe who cultivate waſte lands. The General expreſſed his wiſh, that ſome means of redreſs might be found, and kindly

kindly promiſed to recommend the Miſſion to our new Governor, Sir George Yonge.

On the 22d, two Hottentot women were confirmed for the firſt enjoyment of the holy communion, of which we partook on the 25th, during a powerful ſenſe of our Savior's gracious preſence. What we feel on ſuch occaſions, when in this diſtant country, we ſhew forth the Lord's death, in fellowſhip with a few ſouls, whom he has awakened by the power of his death and reſurrection to newneſs of life, and graciouſly numbers among his ſheep, we cannot well expreſs in words.

About this time our good friend Mr. Heuſer, and his clerk, Mr. Lehman, from the Cape-town, ſpent a few days with us, to mutual ſatisfaction.

On the 26th, we held a conference with our chapel-ſervants, and ſpoke upon the following points, in order to promote more decency and regularity in our church ſervice.

1. We exhorted them to conſtruct a bier to be uſed at funerals. Their cuſtom hitherto has been to ſew the corpſe in ſheep-ſkins, ſtrap it upon a ſort of bedſtead ſix feet long, and drag it along in a very unpleaſant manner. We promiſed to give them wood towards it, but expected ſome of them to make it willingly, and without reward, to ſerve the congregation. 2. We remarked ſeveral things which were ſtill wanting, to preſerve order and decency on ſolemn occaſions. 3. We recommended an arrangement, to provide the church with lights in the evening meetings. 4. We regulated the placing of the children at baptiſms and burials in proper order, and how to accommodate the candidates for baptiſm, that they might ſee the tranſaction conveniently.

During the laſt days of the month, many new people came to requeſt permiſſion to live here, and to be inſtructed in the word of God.

February 1ſt. We had a meeting with all our people, to ſpeak of ſome of the above-mentioned external arrangements. We repreſented to them, that as we had now, at our own expence, built a church for them, and, as they well knew, labored with our own hands early and late to finiſh it, we now expected that they would willingly aſſiſt to maintain its eſtabliſhment, and take upon them to furniſh it with candles. We propoſed, as agreed, that each of them ſhould either contribute ſixpence a year, or give a certain ſmall portion of tallow, when he kills a beaſt. This met with univerſal approbation; and, in about three days, they made a collection among themſelves, which amounted to 74 fine candles, and 14 rix-dollars in money. Indeed we have no reaſon to complain of the willingneſs of our people, which, conſidering the general ignorance and poverty of this nation, is the more encoraging.

On the 2d, we had a great number of white hearers at church, and it is ſurpriſing how much the building of this church has contributed to excite the people hereabouts to come to hear the Goſpel. Some ride all night to be here on Sunday morning for that purpoſe; and as now Mr. Negrini has eſtabliſhed a public inn for the accommodation of ſtrangers, we are not ſo much embarraſſed as formerly, in contriving how to harbor and feed them. However, in general, we have gueſts enough, ſuch as officers, magiſtrates, neighbors and friends, to whom we would not refuſe the uſual rights of hoſpitality.

On the 3d, was the funeral of a girl called Eleanora. She was baptized by Brother Kuehnel on her death-bed, at her moſt earneſt requeſt. Her edifying converſation, her faith

faith in Jeſus Chriſt our Savior, to whom ſhe moſt ardently longed to depart, proved a great bleſſing to many Hottentots. On the day preceding her departure, ſhe was unuſually cheerful, and declared to all preſent, that ſhe was ſure the Lord would ſoon come and fetch her longing ſpirit home. Towards evening ſhe frequently exclaimed, "Come, Lord "Jeſus! come and take me to thyſelf," and ſoon after her breath ſtood ſtill.

On the 5th, we began to gather in our harveſt of peaches. Both in this and every other article of garden proviſion, our Heavenly Father has bleſſed us this year with a moſt plentiful ſupply.

On the 8th, Leah was re-admitted to the fellowſhip of the baptized, having given us proofs of the ſincerity of her repentance, by her late behaviour.

On the 10th, we had much converſation with many of our people concerning the ſtate of their ſouls. We alſo began to viſit all the houſes and kraals, and to take a view of the houſekeeping of each family. We cannot ſufficiently thank God, that people, habitually the moſt indolent and improvident imaginable, are now gradually emerging from their ſloth and ſtupidity, and that ſome of them already enjoy a conſiderable degree of comfort and convenience, as the fruit of their diligence and attention to good advice. Some of them live in their houſes better than our friends might expect. Theſe are generally divided into two apartments. In one they cook and ſleep, and in the other ſtore up their corn and garden fruits, of which they have reaped this year a moſt abundant crop. In many of their grounds we ſaw pumpkins of a moſt extraordinary ſize. Their corn harveſt was remarkably productive: for inſtance, one Peter Bleſſier reaped five and twenty buſhels, for one that he had ſown, which will ſupply him and his family for one year

with bread ſufficient. Many have reaped twenty fold. It is the ſame with their Indian corn, and garden-fruits. Several of them begin now to imitate us in keeping hogs. Formerly no Hottentot would eat pork, from a ridiculous notion of its being poiſonous; but now that they ſee us eat it without hurt, they begin to follow us, and find that one pig is equal in proviſion to three of their ſheep, which not often weigh more than twenty-four pounds each, and may be conſumed by a large Hottentot family in two days. In planting and ſowing they likewiſe begin to attend to our inſtruction and example, and by planting fruit-trees perceive a conſiderable addition to their means of ſubſiſtence. The more diligent alſo now grow beans, carrots, potatoes, &c. and have abundant crops. But our friends muſt not think that theſe improvements follow each other very ſpeedily. A lazy heathen nation is not ſoon trained to habits of induſtry. A great deal of patience is required on our part; but it is encoraging to ſee one after the other follow good example; and there are now very few of our Hottentots living on roots; they begin to *think* about earning ſome better ſuſtenance, by the labor of their hands, which is more than they uſed to do.

On the 11th, the brethren Kohrhammer and Marſveld rode to Mr. Clude's farm. We wiſhed to requeſt him to fulfil the promiſe given by his late father, that our Hottentots ſhould ſend their cattle twice a week to paſture upon his land. He behaved with great civility, and declared his ſincere wiſh to live with us in habits of friendſhip. Thus God inclines the hearts of our neighbors towards us more and more. In the evening, Conrad was married to Mary Dorothy.

On the 15th, ſix adults were baptized. It was a day of joy, on which God our Savior laid a rich bleſſing upon us and our congregation. Mr. Clude, with a large company

of

of white viſitors, attended divine ſervice in our church, and we perceive now with gratitude that the Lord hears the petition we offer up ſo often in our litany ;—" *For the ſake* " *of that peace, which we have with Thee, grant us to live in peace* " *with all men.*" Many who were formerly our enemies, have now become friends. This is His doing alone.

On the 17th, one adult and one child was baptized.

On the 19th, a great many Hottentots came to ſpeak with us concerning their ſouls' ſalvation. Some have a very ſingular mode of expreſſing their thoughts, but it may be ſoon perceived and felt, where there exiſts a genuine deſire to be ſaved from ſin, and made a partaker of the bleſſings of the Goſpel. Some, having ſpent ſome time among the white people, have learnt to talk religiouſly, but are not always to be truſted. In general the Hottentots are very expert in the art of diſſimulation, and can invent the moſt probable falſehoods and excuſes, ſo as to make a diſcovery of their real ſentiments extremely difficult. We have therefore need of wiſdom and patience in our dealings with them.

On the 23d, we had a large auditory of near 1500 perſons. Several Engliſh officers and other gentlemen from the Cape-town attended divine ſervice. We wiſh our Brethren and Siſters in Europe could ſee our church well filled. They would ſhed tears of joy to ſee ſuch a congregation pouring in from all quarters, liſtening with the moſt eager attention to every word ſpoken to them in the name of Jeſus Chriſt ; one after the other being awakened by the Goſpel, and turning as a poor ſinner to the Lord in truth and ſincerity ; ſo that even in this remote corner of the world, a congregation is gathered together, as the reward of His ſufferings and death.

On the 25th, we had the pleaſure to receive a viſit from ſeveral members of the South African Miſſionary Society, who

who ſpent ſeven days here. They viſited with us the Hottentots in their kraals, were preſent at all our meetings, and ſeemed well pleaſed with what they ſaw and heard.

On the 28th, Brother Kohrhammer was ſent for to viſit Henry, who was near his end, in the laſt ſtage of a conſumption. He declared his earneſt deſire ſoon to depart, and his firm truſt, that as a redeemed one of the Lord, he ſhould live with him for ever, being aſſured that our Savior had granted him remiſſion of ſins in His Blood. In going to viſit a Hottentot patient, we always find the houſe full of people, who are waiting upon him by night and day. In the middle a large fire burns conſtantly, ſending forth ſuch ſmoke and vapor, that one can hardly open one's eyes. There are other things, diſagreeable, at firſt, to a perſon accuſtomed to cleanlineſs, but all is forgotten, when we perceive how graciouſly the Lord ſupports and comforts the poor patient by His preſence and the hope of everlaſting life; and our ſenſations on hearing theſe declarations out of the mouth of a dying man, who but lately was an ignorant heathen, are ſuch as we cannot deſcribe in words. Henry departed ſoon after Brother Kohrhammer had left him.

March 3d, his remains and thoſe of Eleonora, who was ſuddenly called hence, by means of an apopleƈtic fit, were buried. They were both baptized by Brother Marſveld in the year 1798, and walked worthy of the grace conferred upon them.

On the 5th, two Hottentot women were confirmed for the firſt participation of the Lord's Supper. In theſe days we ſpoke with each of our baptized, and found, alas, in ſome, (as is generally the caſe at this time of the year, when they leave us to work at the farmers) that they had become more indifferent about the ſtate of their ſouls, by ſeeing and hearing many things among chriſtians and heathen of a pernicious

nicious tendency. Of our communicants we can ſay that their growth in the grace and knowledge of our Saviour gives us much encoragement.

Towards the end of the week, both Brother Marſveld and Kuehnel were attacked by a fever, but it pleaſed the Lord in mercy ſoon to reſtore them. The anxiety we feel on ſuch occaſions is not eaſily deſcribed

On Sunday the 9th, juſt as Brother Marſveld was going to begin his diſcourſe, ſome women fell into epileptic fits, which frightened the reſt ſo much, that a general diſturbance took place, and in a ſhort time, a panic ſeemed to ſeize the whole congregation, that we were obliged to diſmiſs them. We immediately convened the ſervants, and told them not to admit ſuch, of whom they knew they were ſubject to theſe attacks, into the front ſeats of the church, but to keep them behind, ready to be carried out.

A wolf of an enormous ſize having for ſome time paſt committed great depredations upon our and our Hottentots' cattle, and laſt night tore and devoured a colt, we were at length ſo fortunate as to diſcover his den in a cave, and were reſolved, if poſſible, to deſtroy him. A time being fixed, we all went out with upwards of twenty Hottentots, properly armed. The den was about five miles from our dwelling. After coming within about a quarter of an hour's walk from it, the Hottentots, who are remarkably expert in things of this nature, diſmounted, left their horſes and walked forward; each with his piece loaded. Thus they ſurrounded the cave. We ſtopt at ſome diſtance, and ſoon heard three ſhot fired, by which, however, the creature was not killed. The Hottentots then puſhed into the cave, fired again and killed him. As we wiſhed to ſee him, they dragged him out, and we were ſurprized at his ſize and appearance. The color of his hair was white with black ſpots like

like a leopard or Cape-tiger. His ſize was that of a calf of half a year old, and his head and neck uncommonly thick. We counted above fifty teeth in his upper and lower jaw, ſome of them curved and as long as a man's finger. His whole appearance differed much from that of an European wolf, though the people here call him a tiger-wolf. We were glad to have deſtroyed ſo great an enemy to our ſtock, for there are enough of other deſcriptions, tigers, jackalls, muſk-cats, &c. ſallying forth every night from the mountains, prowling up and down and doing a great deal of miſchief, with whom we are continually at war.

On the 11th, we had a baptiſm of four Hottentots, and a marriage of one pair. Many children applied to us in theſe days, begging to be baptized.

On the 17th, Brother Kuehnel ſet out for the Cape town, to preſent a congratulatory addreſs to the new Governor in our name, and to recommend our Miſſion to his favor and protection.

On the 20th, we had the pleaſure to ſee the Rev. Mr. Voſs from Rodeſandt, who came hither in company of ſome other friends.

This worthy man is truly zealous in preaching the goſpel and ſeeking the welfare of the ſouls committed to his care. He travels up and down the country to viſit, awaken and encorage them, and no inconveniency or danger deters him from this duty. He ſpent three days with us, and edified us greatly by his converſation. He attended all our meetings at church, viſited the Hottentots in their dwellings, ſpoke to each of them in a very profitable manner, and rejoiced at the anſwers many of them gave to his queſtions. On the 21ſt, he deſired to addreſs the congregation, and after Brother Kohrhammer had read a chapter in the bible, Mr. Voſs roſe and ſpoke to the following effect: "I rejoice like

" like a child at the ſight of its father, after long abſence, to
" ſee ſuch a congregation of Jeſus, aſſembled in this place.
" I call myſelf your brother, your ſervant for Jeſus' ſake.
" This Jeſus is preached unto you daily by your teachers.
" Ah, my dear Hottentot friends, give thanks unto God
" daily, that he has ſent teachers to you, to lead you to the
" knowledge of His Salvation, as I alſo endeavor to do
" among my people. My Brethren and Siſters! Our
" Savior has not called unto you in vain, " *Come unto me*
" *all ye that labor, and are heavy laden, and I will give you*
" *reſt.* The citizens and farmers, who ſeem not to want a
" Savior themſelves, did not tell you this. God therefore
" ſent teachers to you from far, to exhort you to come and
" be delivered from the power of ſin and Satan, that you
" might ſerve the living God, and devote yourſelves to
" Jeſus your Savior. But now let me entreat thoſe who
" have come unto him and given their hearts unto Him,
" having been brought out of darkneſs unto light, not to
" think, that becauſe you are baptized, now all is well, and
" you need nothing elſe. No, my dear Hottentots, thoſe
" who think ſo, are in a dangerous ſtate, you need the con-
" ſtant ſupport of divine grace. I have heard how your
" teachers inſtruct you, and I can teach you no other doctrine.
" The kingdon of heaven is open unto you as well as unto
" me: you are called by the ſame grace, by which other men
" are called. God will have all the Hottentots to be ſaved
" and go to heaven, and not to go into hell. All nations are
" regarded by him in the ſame light. They are all ſinners,
" and he would have them all repent and be ſaved. But
" ſuch as will not hear, and reject the word of truth ſent
" unto them, he will drive from before His face. Woe, woe
" unto thoſe, to whom He muſt ſay—" Depart from me, ye
" curſed. I ſent you teachers, but ye would not hear them

" and come to me.—But bleſſed indeed will thoſe be, " whom He ſhall call to inherit the kingdom prepared for " them, &c." Brother Kohrhammer concluded by ſinging a hymn. The Hottentots liſtened with great devotion and ſilence.

On the 22d, after breakfaſt, the Rev. Mr. Voſs offered up a fervent prayer, thanking God for all he had ſeen and enjoyed at Bavian's Kloof, and commending the congregation here, and us their ſervants, to the bleſſing of God. He then went with his company to ſee the children, 300 of whom were met together. The boys were placed on the right, and the girls on the left ſide of the church. Mr. Voſs addreſſed them in the moſt affectionate and encouraging manner, and commended them to Jeſus, the friend of children. He then accoſted Chriſtlieb Booda, the Hottentot Captain, and expreſſed his ſatisfaction at ſeeing him come ſo diligently to church; obſerving that he, as Captain, ought to ſet a good example. Chriſtlieb anſwered, " True, Sir, I am Captain, but a poor ſinful creature like " the reſt, and our Savior knows beſt what a ſinner I am; " but I have heard that Jeſus receives ſinners, therefore He " is the Lord whom ſinners ſeek, becauſe he ſaves them " from their ſins." Mr. Voſs ſeemed well ſatisfied with his anſwer, and having again exhorted the people, before the church-door, and taken a moſt affectionate leave of us, he left us with his friends. We were thankful for this viſit, and glad to become acquainted with this worthy ſervant of Chriſt. By ſuch viſits many prejudices againſt us wear off. The Dutch uſed to call us Herrnhuters; that name being given to our Brethren by their enemies in Holland. The Engliſh call us Moravians, or Moravian Brethren, which, though more conſiſtent with propriety, is not our real name; but names do not ſignify, the work of the Lord will

will become manifeſt, and his people will be known under any name, by the manifeſtation of his grace and power in them and their labors.

Towards evening, Brother Kuehnel returned from the Cape-town, and made a pleaſing report of the favorable reception he had met with from the new Governor, Sir George Yonge. General Dundas had given him a letter of introduction. His Excellency expreſſed his good-will towards the Miſſion, and his readineſs to give it every protection. In the following days, we had an unuſual number of Hottentot viſitors, who came to ſpeak of the ſtate of their ſouls. Some ſaid, they had ſerved the devil long enough in ſin, and deſired to be delivered from his power, for they could not bear to live ſo miſerably any longer.

Our viſits to the ſick were likewiſe encoraging.

From the 12th of January to the 31ſt of March, 50 Hottentots have come to live here, and the numbers of inhabitants now amounts to 1294. Thirty-five adults and children have been baptized. Perhaps our Brethren may think, that we are rather too ready to receive and baptize the new people; but if they ſhould hear and ſee what *we* do, how the Spirit of God teaches ſo many of them moſt earneſtly to ſeek to know their Savior, and how they are led with weeping and ſupplication, and daily repeat their earneſt requeſt to be added to the Chriſtian church, they would perceive, that we proceed very gradually, and with as much caution as poor ſhort-ſighted human creatures are capable of. Nor do we ever take the baptiſm of any of the candidates, or the admiſſion of the baptized to the Lord's Supper into conſideration, without moſt fervent prayer unto the Lord to direct us, that we may not collect merely an hoſt of baptized infidels, but a company of true believers, who grow in the love and knowledge of our Savior, and

honor his Gospel by their works. The young children of our baptized we cannot but baptize also, at the earnest solicitation of their parents, especially as they have a prospect of being educated in the fear and admonition of the Lord. We use also every possible precaution in admitting new people to come and settle at Bavian's Kloof. Pray for us, dear Brethren, and for the work committed to us, that our Lord and Savior may also here see of the travail of his soul and be satisfied.—We remain your affectionate Brethren,

J. P. Kohrhammer, Henry Marsveld, J. C. Kuehnel.

A short Account of the Beginning *of the* Brethren's Mission *among the* Free-Negroes *in* Surinam.

THE government at Surinam having, in the year 1764, made peace with the free-negroes, living on the Sarameca River, and wisely judging, that their conversion to christianity would, more than any thing else, tend to make them peaceable, and put a stop to those depredations and cruelties of which they had formerly been guilty, to the great annoyance of the settlers and planters in that province, made application to the Brethren, who had been in the country ever since the year 1738, to send missionaries to instruct them. The Brethren, therefore, in the year 1765, sent three missionaries, Lewis Christoper Dehne, (See Vol. I. p. 317.) Rudolph Stoll, and Thomas Jones, to Paramaribo; who set out from thence for the Sara Creek, on December 7. Their goods had been previously conveyed up the river by a boat carrying soldiers, and they arrived there safe on the 12th.

About

About the ſame time, Mr. Doehring had been ſent by Government, as agent to the free-negroes, to diſtribute preſents among them, and do every thing in his power to engage their friendſhip. He was likewiſe commiſſioned to introduce the miſſionaries to the chiefs, and to recommend them to their favor. In this view, he invited all the chiefs to a converſation in his tent. A good many free-negroes came with them, to whom Mr. Doehring preſented the abovementioned Brethren, informing them of the purport of their coming; namely, to make them acquainted with God, their Creator and Savior; and added, "Whatever you do to theſe men, whether good or bad, I "ſhall conſider as done to myſelf." The negroes unanimouſly promiſed to treat them in the beſt manner, and Mr. Doehring then diſtributed the preſents among them.

The miſſionaries intended to travel farther into their country; but as the negroes had no room in their boats, for the accommodation of all, Brother Stoll was obliged to return, with part of the baggage, to Victoria, there to wait for another opportunity. This ſeparation gave them much concern. However, as no other plan could be deviſed, the Brethren Dehne and Jones went with the negroes, and arrived ſafe, December 24th; the former on the Sinthea Creek, with *Abini*, (father to the preſent John *Arabini*, a moſt worthy member of our congregation at Bambey,) and the latter with *Samſam*, on Dooſe Creek. It was by no means their wiſh to reſide at two different places, but *Samſam*, who was a chief, and with whom Brother Jones had travelled, (there not being room ſufficient in one coryar to admit both miſſionaries) kept him by force. Nor was this the effect of any particular regard or attachment he had conceived for the miſſionary, but ſolely of ambition, that he might likewiſe have an European reſiding with

with him, which the negroes eſteem an honor. January 1ſt, 1766, Brother Jones found an opportunity of diſengaging himſelf from his ungracious hoſt, and rejoining his fellow-miſſionary, Dehne, on the Sinthea Creek. *Samſam* continued for ſome time to be very troubleſome to them, by inſiſting upon having one of them as a reſident in his houſe; and when he found them reſolute in their purpoſe of dwelling together, kept back their goods left with him, and either applied them to his own uſe, or ſuffered them to ſpoil in the wilderneſs. They felt this loſs very ſeverely. However, on February 2d, Brother Stoll arrived from Victoria, with the remainder of their baggage. The meeting of all appointed to the ſame work gave them great joy; but, alas, it was ſoon turned into grief, by the unexpected departure of Brother Thomas Jones to eternal reſt, on the 7th of the ſame month. The two remaining Brethren, at firſt, ſuffered great hardſhips and poverty, and lived in a ſmall miſerable hut, near the dwelling of two old negroes, till *Abini*, being made ſenſible of their diſtreſs, built a ſmall houſe for them.

They, however, ſoon loſt this friend and benefactor, by occaſion of a battle between the combined force of the Sarameca negroes, and the white people and Mattuari negroes, in which he was ſhot. Before he went to the battle, he is ſaid to have preſented his ſon (the preſent John Arabini,) to the miſſionaries, with words to the following effect: "That he did not know what ſort of people the Brethren were, nor the cauſe of their ſtay, but believed God had ſent them."

In Auguſt of the ſame year, *Cujo*, (now Joſhua) brought his ſon *Scipio* to Brother Stoll, and requeſted him to teach him to read and write. With this boy the Brethren began a ſchool. In June the boy *Grego*, and ſome time after more

young

young people joined them at ſchool, but only the two firſt ſtayed, and afterwards, at their parents' requeſt, came to live with the Brethren, and received a real ſenſe of the love of God in their ſouls. In due time they were baptized and admitted to the Holy Sacrament.

In October, 1767, Brother John Nitſchman arrived with Brother Dehne, from Europe, to ſerve in the Miſſion on the Sinthea Creek; but in 1768, moſt of the inhabitants of that neighborhood, among whom was Arabini, the preſent chief and protector of the miſſionaries, removed to Sebonne-Creek, and built a ſettlement. They called it *Quama*, from the great number of bamboo-canes growing there. In 1769, the Brethren followed them, and Brother Dehne returning to Europe, was ſucceeded by Brother Chriſtopher Kerſten from Paramaribo.

On Sunday, May 13th, 1770, it pleaſed God to begin a new work in this Miſſion, by a general awakening of the negroes preſent. Many had come in the foregoing days, and heard with attention, what was told them of their Redeemer. On the 13th, Brother Stoll preached for the firſt time in the Sarameca language; a great number both old and young attended, and their ſilence and devout behavior ſurprized the miſſionaries. In the evening they returned, and requeſted to hear more of the word of God. Brother Kerſten then addreſſed them with power and the demonſtration of the ſpirit. The powerful effect of the goſpel of Jeſus Chriſt was particularly manifeſt in Arabini. He earneſtly ſought the fellowſhip of the Brethren, and the work of the Holy Spirit effected within him a real change of heart. Thus the Brethren continued to proclaim the goſpel with courage, and had many attentive hearers from other villages; inſomuch that they entertained the beſt hopes, that the Lord would ſoon reap a rich harveſt from among this nation.

But

But alas! the general desire after the word was not of long continuance. In most of the hearers it bore no fruit, the allurements and cares of the world choaked the good seed, and few attained to a vital experience of the salvation, purchased by Jesus Christ. This work has thus continued to the present time. It is the day of small things, but not to be despised, (Zech. iv. 10.) and the grace of our Savior is manifest in the few, who here believe in, and live unto him.

The first of this nation, whom the Brethren had the pleasure to baptize, was the before-mentioned Arabini. He was called John, and in the year following admitted to the Lord's-Supper. He has continued faithful, and is now a most active, useful, and much-respected assistant to the missionaries amongst his countrymen.

In 1772, the negroes, from some superstitious motives, and love of change, left *Quama*, and the missionaries were obliged to follow them lower down the river to the little *Quassa-dam* or cataract, at the end of 1773. They called their new residence, Bambey, which in the language of the country signifies, *Only wait*, or *Have patience!* By this appellation, they would remind each other, that the gospel ought to be preached with patience and perseverance, and in confident expectation of the help of the Lord. Its effects appeared indeed but small among the free-negroes. In the year 1773, only one negroe, and in 1775, three, besides an infant of John Arabini's, were baptized.—Several missionaries, who, about this time, came to serve the Mission, departed this life shortly after their arrival, and they were followed on the 15th of May, 1777, by that worthy servant of Jesus, Rudolph Stoll, whose loss was most sincerely lamented by the free-negroes; among whom, to this day, he is held in respectful remembrance. He was succeeded at Bambey by Brother Christian Lewis Schuman, who soon, by the

decease

deceaſe of his aſſiſtant, was left alone, and having in that ſituation, ſuffered great hardſhips and much illneſs, was obliged to return to Paramaribo.* His ſucceſſor, Brother Hans, and his wife were both called out of time, not more than a month after their arrival, and within ſix days of each other; Brother Schuman therefore returned to Bambey, after a vacancy of five months. In the following years, ſickneſs, and the departure of ſeveral Brethren and Siſters out of time, occaſioned continual changes, but the negroes were always thankful when a new miſſionary arrived. The year 1780, was diſtinguſhed by ſome remarkable occurrences. The ſmall congregation conſiſted of *ſeven* baptized men, the women having not only refuſed to liſten to the goſpel, but oppoſed the converſion of the men, by all the arts in their power. But in this year, three adult women were baptized, one of whom was the wife of John Arabini.

* He relates in one of his letters, that after a moſt dangerous attack of the ſeaſoning fever, his body was covered all over with boils and painful ſores. He lay in his cot as helpleſs as a child, and had no one to adminiſter any relief or food to him, but a poor old negroe woman, who ſometimes was obliged to follow the reſt to the plantations in the woods. One morning, while ſhe was abſent, after ſpending a moſt reſtleſs and painful night, he obſerved, at ſun-riſe, an immenſe hoſt of ants, entering through the roof, and ſpreading themſelves all over the inſide of his chamber; and expecting little elſe, but that they would make a meal of him, he commended his ſoul to God, and hoped thus to be releaſed from all ſuffering. They preſently covered his bed and himſelf, and entering into his ſores, cauſed an uncommon degree of ſmarting pain. However they ſoon quitted him, and continued their march; and from that time he gradually recovered his health and ſpirits.

Three men and two children were likewife baptized, which was more than ever before in one year.

In 1784, the negroes again changed their place of abode, and moved farther down the river, to the mouth of the *Wana* Creek. In 1786, the miffionaries followed them, and called their place *New Bambey*. Here the congregation of believing free-negroes enjoyed the fervices of feveral miffionaries, moft of whom fuffered much from illnefs, the climate being of the moft unhealthy kind. Thefe conftant changes had this great difadvantage, that but few acquired a fufficient knowledge of the Sarameca language.

In 1795, the miffionary, Brother Horn, was appointed Maffer of the Poft by the Dutch Government, but foon departed this life, and was fucceeded by Brother Wiez, who, with the fingle Brother, John Mehr, have now the care of the fmall congregation of free-negroes at New Bambey. At the time of Brother Thomas Langballe's vifit in 1797, it confifted of forty perfons; thirty-one baptized, and nine candidates for baptifm. From the commencement of the Miffion to that period only forty-nine free-negroes had received baptifm. Twenty-one Brethren and eight Sifters had been employed amongft them, and of thefe, nineteen had departed this life; either on the fpot, or after their return, but chiefly from the effects of the illneffes they fuffered. They now reft in peace, and behold the face of Him, whom here they loved and ferved, amidft weaknefs, trials and temptations, and of whom it may truly be faid; "thefe men that have hazarded their lives for the name of our Lord Jefus Chrift." (Acts xv. 26.)

Extract

Extract of the Journal of the Miſſionaries, Thomas Langballe *and* John Mehr, *of their Voyage up the River* Surinam *to* New Bambey.

Brother Langballe went, by Commiſſion of the Miſſions-Conference, to viſit the Miſſion among the Free-negroes.

SEPTEMBER 8th, 1797, we left Paramaribo at five in the morning, commended by our Brethren to the bleſſing and protection of God. Our Coryar, or canoe, was roomy and well made, and rowed by ſeven ſtrong negroes and a boy. We kept along the left ſhore, till the tide left us at eight, when we landed at the plantation St. Barbara, and ſpent our time agreeably with the manager, Mr. Tournier, till four in the afternoon. The ſky was clear, and the ſun ſhone extremely hot; we therefore fixed our tent in the coryar for ſhade and ſhelter, which is permitted till we reach the cataracts. Between ſeven and eight the tide turned againſt us, and we landed at the plantation New Stern, where the manager, Mr. Homeyer, gave us a comfortable lodging at his houſe till three in the morning of the 9th, when we proceeded with the tide. The moon ſhone bright, and at five we reached the firſt iſland in the Surinam. It is about ten minutes walk in length, and the ſame in breadth. About ſix we paſſed the laſt ſugar-plantation, called L'eſperanza. Farther on we found the water perfectly ſmooth, and the river as ſtraight as a canal, bordered by fine woods on each ſide. At ſeven we reached the ſecond iſland, on the eaſt point of which is the Jews' Savannah, where we landed. There is here a ſmall colony of Portugueſe Jews, who have an elegant ſynagogue, built in 1686. One of the Rabbis ſhowed us much kindneſs, and we took a view of every thing remarkable. On the heights behind the dwellings,

centinels are placed for the protection of the negroes againſt the maroons. Farther up the river, we paſſed ſome pleaſant plantations of wood, chiefly belonging to the Jews. The river now takes a ſerpentine courſe, and forms ſeveral large bays. At nine we reached a plantation, called the Root of Jacob, where there is a ſtone quarry. We expected, according to the uſual rights of hoſpitality introduced throughout the country, to have met with an invitation from the manager, but to our great ſurprize no notice was taken of us. We had now got out of the reach of the tides, and our men continued at their oars all day, though the heat of the ſun was exceſſive. Plantations of woods adorn both banks, and as the land hereabouts is hilly, the woody eminences and general picturesque appearance of the country is very grateful to thoſe, who come from the flats about Paramaribo. About three in the afternoon we reached the the firſt rock, which projects out of the middle of the ſtream. Upon this we landed to take ſome exerciſe, by walking up and down. Our men refreſhed themſelves by bathing. Having paſſed a large iſland, we landed about ſeven, at the foot of the Blue Mountain. This mountain, which is ſituated to the right in going up the river, and is of conſiderable magnitude, forms the beginning of a long chain, which continues along the banks to the Saara Creek. On the eaſt ſide are plantations of wood. Having been without a comfortable meal for two days, we proceeded to the houſe of the director, but found it locked, and not a creature ſtirring, though a fire was burning in one of the outhouſes. It was growing dark, and this ſecond diſappointment was unexpected; but on diſcovering a narrow and dangerous path along the declivity of the mountain, we followed it and arrived at a ſolitary houſe, belonging to an old negroe woman, who informed us that the old manager was

was very ill and could not ſee us. Neither would ſhe admit us into her houſe, but adviſed us to fix our hammocks in a carpenter's ſhed. Meanwhile our men arrived, and we ſent a meſſage to the manager's houſe, inſiſting upon ſome ſort of accommodation, ſuch as is here conſidered *due* to ſtrangers, in a country where there are no inns; upon which a promiſe was given, that the houſe ſhould be unlocked for us. But, after all, we were obliged to put up in the carpenter's ſhed, and thanked God we fared no worſe. The negroes were exceedingly diſſatisfied with this unprecedented inhoſpitality, but at laſt went and bought a pig, roaſted part for ſupper, and ſtored up the reſt for the journey.

On the 10th, we ſet out at three in the morning. The ſun roſe very bright, but was ſoon obſcured by a thick fog. Theſe fogs, which are very common, are one cauſe of the great unhealthineſs of this climate. At eight, we arrived at Victoria, which is the laſt military poſt towards the wilderneſs. An officer and ſmall detachment of ſoldiers are ſtationed here. Here we met with repeated diſappointments: the lieutenant and manager were out a hunting, and not expected at home till evening. Conſequently we could not be accommodated with breakfaſt. Brother Mehr, who is well acquainted with this country, declared he had never met with ſuch a ſeries of diſappointments in his life; but I thought it was thus permitted on my account, that I might learn how to ſympathize with our Brethren and Siſters going from Paramaribo to Bambey. A negroe woman, at laſt, took compaſſion on us, and made us a diſh of coffee. Between ten and eleven, we proceeded, and about twelve, paſſed between a ridge of rocks, ſtretching acroſs the whole breadth of the river. Farther on we diſcovered more rocks, projecting above the water, and our

voyage

voyage began to be very different from what it had been lower down. The negroes had to uſe their utmoſt ſtrength to force the coryar along, the ſtream being extremely rapid, and full of iſlands. In the afternoon we had the Saara Cteek on our left. A part of the free Uka-negroes reſide in this neighbourhood. At three o'clock we paſſed the laſt European wood-plantation, and now prepared with good courage and fine weather to encounter the difficulties before us in the wilderneſs. Having turned the point of a large iſland, the whole breadth of the firſt cataract, called *Kamwatra*, opened to our view. Although it cannot be reckoned among the largeſt in the world, yet a perſon, unaccuſtomed to ſuch a ſight, is taken with ſudden ſurprize and ſhuddering, in making up againſt an immenſe fall of water 300 paces in breadth, and ruſhing over huge ſtones. We kept as cloſe as poſſible to the left bank, where the ſtream was ſo rapid, that though eight negroes pulled with all their might, the coryar often ſtood ſtill, and they were obliged to get into the water and drag it forward with their hands. Having reached a little cove, they landed to recruit their ſtrength, before they proceeded up the cataract. This can only be done by keeping cloſe under the bruſhwood near the ſhore, and managing the boat with the greateſt care and exertion. About five, we gained the top of the cataract, and ſoon arrived at the foot of the ſecond, called *Aliſu Banya*, which has ſteeper falls, or ſteps, than *Kamwatra*, and is conſequently more dangerous to paſs. As it was too late to venture on this work to-day, our negroes landed and found ſome old night-huts, where we reſolved to take up our night's lodging. Theſe huts are open on all ſides, with a flat roof made of palm-leaves. We made a fire before our hut, and prepared our ſupper of ſome victuals we had brought from Paramaribo, and, as it was the

the third day ſince we had taken any thing warm, we eat it with great reliſh. Having ſung an hymn, we retired to reſt. The ſituation of our night-hut was a ſingular one: it ſtood between the two cataracts, the noiſe of which was not too powerful; the moon ſhone bright, and it was ſome time before we went to ſleep. My imagination was engaged with the new ſcenes which the day paſt had preſented to my view, and the dangers and difficulties our Brethren and Siſters, who perform theſe voyages in the ſervice of our Savior, are expoſed to, were ſtrongly impreſſed upon my mind. I fervently prayed to Him, that he would bleſs and preſerve them, and grant them ſuch a ſupply of peace and confidence in Him, that they might be ſupported in all circumſtances attending their trying ſituation.

On the 11th, early, at five, we roſe, and the negroes having prepared every thing during our breakfaſt, we left our ſafe cove at ſix, to aſcend the cataract. As we would not venture into the boat, the negroe boy, Joſeph, attended us with an axe, and we proceeded by land, cutting our way through the wood. About eight, we reached the great cataract, or dam, *Kapaſſi Kreh*. The noiſe of its fall is ſo loud, that we could not hear our own voices, and the agitation of the waters, occaſioned by the ruſhing of the torrent over huge ſtones, is perceived at a great diſtance from the dam, (for thus the cataracts are here called.) We again aſcended through the woods, leaving the negroes to force the boat along. The river is here very broad and full of rocks, ſcattered in every direction. Near this place the negroes had hid their bows and arrows, and part of their proviſion, on their voyage down to Paramaribo, and now took them again with them. About noon we paſſed a ſmall dam, *Alluttu Ganſe*, and at two o'clock another, called *Lokuſſe*. We alſo ran upon one of the many ſunken rocks hereabouts,

hereabouts, but, by God's mercy, received no injury. Soon after, we met a boat, with negroes, returning to Paramaribo. One of them ſhot at a leguan, (a ſpecies of lizard) but miſſed his aim. As ſoon as our men perceived it, they all jumped out of the coryar, and ſwam to the bank to ſeek leguan's eggs, digging for them with their hands in the ſand. One of them diſcovered a neſt with 40 eggs and the female leguan, and ſoon after caught another. They were both very fine large creatures, with tails near four feet long, and a beautiful comb, or ridge, over the whole back. This ſort of leguan lives moſtly in the water; but another, which has no comb, is generally found among the trees, and lives upon pullets, &c. The eggs of the former are larger than pigeon's eggs, but inſtead of a ſhell, they are covered with a ſkin, like parchment. They are ſavoury and nouriſhing. The two boats' crews having divided the ſpoil, we proceeded. I obſerved, hereabouts, ſomething like a large grey bag, ſuſpended from the boughs of a very tall tree, about three feet long, and one foot wide, which, on approach, we diſcovered to be a waſp's neſt. About four, we reached a fine ſpacious bay, called by our negroes *Pakira-Aboma*. It has received its name from ſome negroes, conveying proviſions to Paramaribo. They had likewiſe with them a *pakira*, or wood-ſwine, which being faſtened to the poſt of a night-hut, was attacked by an *aboma*, or large water-ſnake. Its ſcreams rouſed the negroes, who killed the *aboma*. The latter was as thick as a man's thigh, and about 18 feet long. We took up our quarters for the night upon a ſmall iſland, overgrown with tall trees, about 500 paces in length, and 200 in breadth. We could not conſtruct night-huts, but faſtened our hammocks to the trees; the weather being fine. Before I left the boat, I had felt ſomewhat feveriſh, but hoped a little walk

walk on the iſland would relieve me. About ſeven o'clock it began to thunder at a diſtance, and the negroes perceiving rain approaching, made a ſmall roof of jaſſa leaves, and fixed it on four poſts, for our uſe. In about half an hour, a violent ſtorm aroſe, and was ſoon ſucceeded by ſuch a heavy ſhower, that, though I was in great perſpiration, I was forced out of my hammock, and took ſhelter under the roof. We were in all ten perſons, and obliged to ſtand very cloſe together. The thunder, lightening and rain encreaſed, and all our fires were put out, excepting one brand, which the negroes preſerved to kindle a new fire when the rain ſhould ceaſe. Brother Mehr and I were placed in the middle, and as long as the roof kept out the water, I fared pretty well, the negroes ſtanding ſo cloſe, as to keep off the wind. But after ſome time the rain forced its way, and we with all our things were thoroughly ſoaked. The negroes expreſſed great concern for me, and about ten, I felt ſo weak and weary, that I was obliged to lie down in my hammock, which had been again fixed under a tree, dripping wet. However having ſufficient covering, I kept warm, and in the morning felt much better, for which I gave thanks to our gracious Savior. Brother Mehr, being more inured to hardſhips, continued in good health and ſpirits.

12th. We had a hard day's work, but went chearfully to it, truſting to our Almighty Preſerver. The dams we paſſed to-day were *Marovina; Janku Bota; Bonju-hoppo; Akunna-kunna* of two ſteps; *Dikka-tronna* with three ſteps. Above this dam the river forms a lake, full of ſmall rocky iſlands; *Madingi* of ſeveral ſteps, another lake with rocks, and the dam *Siſſalia*, ſpreading into four arms, falling about eighteen feet, nearly perpendicular, where was a portage. We were much ſtruck with the ſcenery about this dam. The noiſe of the water was tremendous, and we could not hear each other

ſpeak. A rocky iſland, overgrown with bruſhwood, upon which we landed, divides the middle compartment of the cataract into two ſtreams of amazing rapidity. Standing cloſe to the ſwifteſt of them I felt the rocks trembling beneath me; the heavens were overcaſt with thunder-clouds, and every now and then awful claps, and rolling of thunder above, ſeemed to overpower the noiſe of the ruſhing waters beneath. The impreſſion made on my ſenſes nearly amounted to dread, and I repreſented to myſelf that ſcene of majeſty, when the law was given on Mount Sinai.

Having paſſed another dam, called *Dikki-mo*, which is very broad and forms a noble creſcent: we halted for the night; which was ſpent rather unpleaſantly on account of the rain; and in the morning of the 13th, the weather was ſtill foggy and wet. This morning one of our men had nearly been lamed by a ſpecies of ſtingray, called here *Praprába*, which when full grown is about three feet in diameter. Having paſſed the dams *Alidgi Battra*, a broad and wild cataract, of difficult aſcent; *Padka;* and *Warapuya;* we arrived at *Bakra Poto*, which is conſidered as the moſt dangerous place in the river. Our men had previouſly landed on a ſand bank, where they procured thirty-two leguan's eggs by digging. It was with the utmoſt difficulty they forced the coryar up the dam. It is aſtoniſhing to ſee what theſe people will do, ſometimes rowing, ſometimes jumping into the water and puſhing the boat forward, at other times obliged to ſwim and drag it along. In the afternoon we paſſed two dams called *Uſſi-Kamba* and *Bambuwoka*, and about three o'clock had a violent ſtorm of thunder, lightening, and rain, during which we took ſhelter upon a rock. At four we reached a ſand-bank where the negroes went in queſt of leguan's eggs, and found 183. Overjoyed at ſuch a rich booty, they propoſed going on ſhore for the night;

night; and we ſoon found ſeveral night-huts. The banks were high and ſteep. One of the negroes having alſo caught a large eel, above ſixteen feet long, they made a hearty ſupper, and preſented us with ſome boiled eggs. They were ſo much delighted with their good fortune, that they could hardly reſt at night, but kept getting up and talking together,

On the 14th, at three in the morning, we ſet off. It was dark and foggy, and we had to paſs the great dam *Yalu-Yalu*. Here there was again plenty of work for the negroes, but by great exertions, and their perfect knowledge of the rocks and channels, they ſurmounted all difficulties. According to the cuſtom of the country, each receives a glaſs of brandy on aſcending a dam.

This was the laſt day's voyage, and they expected to reach New Bambey at noon. They expreſſed their joy early in the morning by a ſoft ſong, which grew louder by degrees, and when after ſome time they landed on a rock, their ſinging grew ſo wild and loud, that I requeſted them to moderate their voices, with which they very good-naturedly complied. Between ſix and ſeven we met ſeveral boats going to Paramaribo, by which I ſent a letter to Brother Wied, to inform him that we had proceeded thus far in ſafety. By one of the boats we received a new loaf from Brother Weitz at Bambey, which was remarkable to us, as we had juſt finiſhed the laſt we brought with us from Paramaribo. Thus our heavenly Father, according to our daily petition, gave us each day our daily bread, and we lacked nothing. At eight and nine we paſſed two dams, *Verulaſſi*, and *Gring-Munga*. Between theſe, and as far down as *Alidgi-battra*, the negroes have plantations, and ſpend the ſeed and harveſt-time here with their families. As ſoon as we had got to the top of *Gring-Munga*, the negroes landed and fired ſeveral

ſhot to announce their arrival. The banks of the river were here ornamented with tall trees, covered even to their tops with a ſpecies of creeper, reaching to the ends of the boughs, ſo as, in many places, to hide the trees altogether, and form a kind of hedge, which appeared as if clipped with ſhears and full of bloſſom. We had to paſs one dam more, called *Aſſi-kanmule*, and in about half an hour after came to a place called *Honi-ſandu*, where this year moſt of our chriſtian negroes have their Pinda-grounds. As they were juſt now in them, and had heard the reports of our pieces, we found them ſtanding on the ſhore, when, according to cuſtom, they returned our ſalute, and immediately young and old entered their coryars and accompanied us to New Bambey. We arrived ſafe with Brother Wietz about noon, thanking and praiſing God our Savior for His gracious guidance and protection, during our voyage.

When I perceived the dwellings of our Brethren at New Bambey, (which are ſituated on an elevated ſpot of ground) at a diſtance, I was moved to tears and cried inwardly to the Lord! O Lord! help; O Lord, give Thy bleſſing, and mercifully look on theſe Thy ſervants! My heart was alſo filled with joy and hope in believing.

On my arrival, I was accommodated with a room in the Miſſionary houſe, and Brother Mehr lodged at the Poſt houſe, which has been newly built by our Brethren. The negroes with their wives and children from the Pinda-grounds, ſoon aſſembled in front of the houſe and gave us a moſt friendly reception. I was particularly pleaſed to ſee our old aſſiſtant, John Arabini, ſo well and lively in ſpirits. After their return, Brother Wietz conducted me in the evening into the village, where we found the dwellings, both of our baptized and of the heathen, empty, this being the time of their reaping and planting in the Pinda-grounds, to which

which the negroe-families repair with all their effects, as if they never meant to return again. They generally ſpend three months in the grounds.

On Sunday the 17th, moſt of our people came hither, and after the evening-ſervice, returned. On the following day, we went to Honi-ſandu, to viſit them, to mutual ſatisfaction. At home I was diligently employed with my fellow-laborers in conference and various arrangements, according to the commiſſion I had received, and the Lord was with us, and granted us love and harmony, inſpiring us all with the ſame ſincere deſire, to do only that, which might be conducive to the promotion of His cauſe in this country.

A ſun-dial being much wanted, we contrived to conſtruct one, and found it anſwer very well. The negroes came ſometimes in ſmall parties to ſee and ſpeak with me, and I thus became acquainted with all our people, and could rejoice over the manifeſt work of the Holy Spirit in their ſouls.

On the 20th, I was conducted by the Brethren to ſee a plantation they had newly laid out on the other ſide of the Wana-Creek, which is here very narrow. In leaping acroſs it, I laid hold of a tree, with which I was not acquainted. It was a *Makka* tree, and my hand was immediately pierced by a number of large thorns, which put me to great pain, and lamed me for ſome time; but being the left hand, I was not prevented from writing.

On the 22d, I was preſent at a council of the negroes, held at the poſt-office, where Brother Wietz preſided, and John Arabini attended as firſt captain of the Sarameca negroes. Every think was tranſacted with great order.

On the 24th, at eight o'clock in the mornng, we partook of the Lord's Supper with ten negroe-communicants. A youth was ſpectator, as candidate. Afterwards we met to the public preaching, and the baptiſm of an adult. Some heathen

heathen were preſent, but remained ſtanding at the church-doors, as if afraid of being hurt; for their ſuperſtitions render them unaccountably timorous. At noon we had a meeting with the negroe-aſſiſtants, and entered into a lively converſation with them concerning their office, and the propagation of the goſpel among their countrymen. I was delighted with the open and unaffected manner in which they delivered their ſentiments, and made their propoſals, all tending to promote the growth of the congregation in the grace of the Lord, and his knowledge among the heathen. In the evening they returned to the Pinda-grounds, and we promiſed to viſit them on the 27th.

In theſe days I went with the Brethren Wietz and Mehr to a place, where the Wana-Creek empties itſelf into the Surinam river, which is about 500 paces from the ſettlement. It forms here a ſmall iſthmus, covered with lofty trees, ſpreading a refreſhing ſhade. We had a pair of French-horns with us, and played ſeveral hymn-tunes, the ſound of which cauſed a delightful echo in the woods on the oppoſite ſhores. Juſt then ſome of our negroes were paſſing in a boat and called out to us.

On the 25th, in the evening, we were viſited by a tremendous ſtorm of lightening, thunder, and wind, which are in general more frequent and violent here, than near the ſea-coaſt.

On the 27th, according to promiſe we went to *Honi-ſandu:* where Brother Wietz preached in a large hut, built by the negroe-brother Andrew for that purpoſe. Several heathen were preſent, and the attention and devotion of the whole company was remarkable. Truly God was preſent with us.

On Sunday, October 1ſt, we had a meeting with all the children of baptized parents; the latter, as likewiſe the aſſiſtants being preſent, I reminded them of the priviledge they

they enjoyed to be born of chriſtian parents, baptized into the death of Jeſus, and educated in the fear and admonition of the Lord, and entreated them to give their hearts unto Him who made and bought them with His precious blood. When I had finiſhed, John Arabini roſe, and addreſſed them in a very ſuitable manner, explaining what I had ſpoken, in a way more intelligible to their capacities, and like a tender father beſought them to devote themſelves in their early days to the Lord Jeſus. The children were remarkably attentive.

As I wiſhed to viſit the former reſidence of our miſſionaries at old Bambey, we went thither on the 2d, in a boat. It is ſituated about two hour's walk from New Bambey, on the left ſhore of the dam *Guaffu*. We arrived about nine o'clock, and had to climb up a very ſteep bank, cutting our way through the thicket, with which the hill is overgrown, ſince our Brethren left the place. Brother Wietz pointed out every thing to us, and we could well diſcover the ſituation of the houſes. Several poſts of the old garden-fence were ſtill ſtanding. The burying-ground was quite covered with bruſhwood, and could only be known by the large pieces of rock which were rolled on the graves of ſix European Brethren and Siſters, whoſe remains lie interred here; viz. the Brethren, Stoll, Lehman, Hans, Moeſer, and the Siſters Hans and Stoll. Having cleared the ground a little, we could not but contemplate with awful ſenſations, the reſting-place of thoſe ſervants and handmaids of Jeſus. We took ſix of the beſt buſhes of benanu, which we found growing in the old garden-ground, and at half paſt eleven returned home. In this neighborhood there are trees of enormous ſize and thickneſs, and I one day meaſured the ſtem of a wild cotton-tree, which for four feet above ground was ſixty-four feet in circumference.

Sunday

Sunday the 15th, having, by God's bleſſing, fulfilled the object of my commiſſion, and prepared for my return, I once more met the negroe congregation, and after an earneſt exhortation commended them to God our Savior in fervent prayer.

October 16. After an affectionate farewell, I ſet out on my return, accompanied by Brother Wietz. The voyage down the Surinam, which we had ſcarcely been able to aſcend with the help of eight ſtrong negroes, we performed very eaſily, in a heavy laden coryar, with two. The only danger is in gliding down the paſſes through the dams, or cataracts, where the rapidity of the ſtream is ſuch, that the greateſt caution and dexterity is required to guide the coryar, and avoid the ſunken rocks; to run foul of which would, in moſt caſes, be attended with ſudden deſtruction.

Near the dam *Alidge Battra*, we diſcovered a ſmall alligator, who had loſt part of his tail, probably by the bite of a large ravenous fiſh found in theſe waters, which ſometimes attacks men, and renders bathing dangerous.

On the 18th, we had a tremendous ſtorm. The thunder was exceſſively loud and awful, and the violence of the wind ſuch, that it cauſed great devaſtation in the wood. There was a continual cracking of the falling trees, and the rain fell in ſuch torrents, as if the clouds had burſt. It was a terrible night; but God preſerved us from all harm in our night-hut. Our hammocks, however, were quite wet, and the conſequence of the cold I caught, was a fever, which I was not expected to ſurvive. I was reduced to a ſtate of extreme weakneſs; but at length God bleſſed the means uſed for my recovery, and we reached Paramaribo in ſafety on the 22d.

Now to my faithful God and Preſerver be thanks and praiſes, for all his mercies vouchſafed to me his poor ſervant, on this occaſion, and always.

THO. LANGBALLE.

Extracts from the laſt Diaries *received from the* Coaſt *of* Labrador.

OCTOBER 4th, 1799, departed this life, at NAIN, the well-known William Tuglawina. (See Periodical Accounts, Vol. I. p. 254.) He returned home, from the rain-deer-hunt, ſick of a pleuriſy, on September 29th, and the diſorder encreaſed in the following days ſo much, that all remedies were applied in vain. He breathed his laſt in the moſt gentle manner, attended by the miſſionaries with prayer and the ſinging of ſuitable hymns. His loſs was exceedingly lamented by his relations; and ſome of our people, returning in the evening from abroad, were ſtruck with aſtoniſhment on finding him a corpſe. His remains were interred on the 6th.

This man was a ſingular object of the mercy of our Savior, who followed him through all his perverſe and wicked ways, with infinite patience and long ſuffering, till He at laſt drew him unto Himſelf. He became acquainted with the Brethren from the very commencement of this Miſſion, when, in the year 1770, a reconnoitring voyage to this coaſt was firſt undertaken. He then ſerved them as pilot, being well acquainted with the whole coaſt; and proved of great uſe to them, as a man of vaſt authority among his countrymen. He heard the goſpel with attention, and, in the year 1781, was admitted a candidate for holy baptiſm; but ſoon after, reverted to his old wicked ways. In 1783 he went, accompanied by many Eſquimaux, to the ſouth, and was baptized at Chateaux-Bay, by order of the Commandant, during a dangerous illneſs; from which having recovered, he returned the year following to Nain, more than ever entangled in ſinful habits and con-

nections. He continued in this evil courſe for a long time, retaining, however, great regard and love for the Brethren, and always ſhewing a readineſs to ſerve them, wherever he could. In 1793, on his repeated entreaties and declarations, that he now was in good earneſt to be converted unto Jeſus, he obtained leave to live again on our land, on condition of diſmiſſing his ſecond wife, whom he had taken after his baptiſm, in the courſe of laſt winter; with which he complied. On Chriſtmas-day, in the ſame year, he was received into our fellowſhip; and, on the ſecond of April, 1795, admitted to the Lord's Supper with us. His conduct after this, and his expreſſions of gratitude for the mercy beſtowed on him by the Lord, who had forgiven him his ſins, and received him graciouſly, proved very pleaſing and encouraging to us. But, ſince this time twelvemonths, we had the grief to perceive again in him ſome high thoughts of himſelf; which made us apprehend ſome deviation. And ſo it proved: for, laſt winter, he was led into temptation, and conducted himſelf in ſo unbecoming a manner, that we were obliged to exclude him from the holy communion. But he ſoon acknowledged it with deep contrition, ſought and found forgiveneſs with our Savior, and was then re-admitted to the Lord's Supper. When he returned to us on the above-mentioned day, we ſoon diſcovered that his illneſs would end in his diſſolution, and mentioned to him our fears without reſerve. On this he declared, "That he was ready to go to Jeſus, and hoped "his Savior would not deſpiſe him." One or another of us was conſtantly with him, and, at his requeſt, ſang verſes expreſſive of the change in view, in which he joined, as long as he was able. He frequently teſtified, "That he "was happy, and put all his confidence in our Savior alone;" and we felt the peace of God attending his ſick-bed.

bed. Amidſt his great pains, he repeatedly called on our Savior to come and releaſe him, and to take him home to Himſelf; which favor was granted him on the before-mentioned day. He was about 60 years old.

It is a practice with the miſſionaries, to read to the Eſquimaux, now and then, ſome accounts from other Miſſions, ſuch as they are able to comprehend, and particularly thoſe from the Greenlanders; that nation bearing a great reſemblance to the Eſquimaux in their manners, way of procuring their livelihood, and language.

On January 6th, 1799, being Epiphany, when the converſion of the heathen was the ſubject of conſideration, ſuch accounts were communicated to them in all the ſettlements, and occaſioned afterwards much profitable converſation, and many encouraging declarations made by the baptized. At Nain, one of them ſaid, "If we had ſo far "advanced in grace, that our walk and converſation ſhone "as a light among our heathen countrymen, and if ſome "who are baptized had not, after their baptiſm, behaved "again as bad as the heathen themſelves, we ſhould ſoon "ſee an encreaſe of our number; for the heathen would "ſoon perceive the difference between a believer and an "infidel, and ſeek to obtain the ſame happineſs; but we "are ourſelves in fault."

At Hopedale, Jonathan came and dictated a letter to the baptized Greenlanders, to one of the miſſionaries, dated September 14, 1799, as follows:

"My Brethren and Siſters, ye, who live on the other "ſide of the water, and are baptized! I ſalute you by theſe "lines, and ſend my words to you in the name of Jeſus. "When I hear your words come forth out of the written "accounts," (meaning the tranſlated diſcourſes of ſome aſſiſtants of the Greenland nation) "I ardently deſire to be

" a partaker of your faith. For, whenever theſe writings " are read to us, my heart begins to burn within me. Of " that long period ſince my baptiſm, (a ſpace of fifteen " years,) I can reckon but about three years, during which " I have had ſolid and conſtant thoughts towards Jeſus; " and have begun to enjoy my Savior's peace in my heart. " I reflect alſo, that the time of my life in this world may " poſſibly ſoon be paſt, ſince I begin to grow old. At the " time when I was baptized," (he was the firſt who obtained this favour at Hopedale,) " I was ſtill very ignorant, and " for ſome time after walked in error and darkneſs. But " now I cleave with my whole heart to Jeſus, my Lord and " God, and weep for deſire after Him. I ſearch my heart " frequently, and examine my conduct, on account of my " ſinfulneſs; for I find myſelf exceedingly depraved and " ſinful. Therefore it is my concern, that I may never loſe " ſight of Him again. I will never be ſeparated from the " congregation of believers. Of myſelf I am not able to " abide faithful; but Jeſus, my Lover, will help and pro- " tect me.

" I will relate to you ſomething of my chief wanderings, " and perverſe ways, in which I have lived. To have to " do with Satan, and to uſe ſorceries, for this I was not " clever enough, but I have lived in the ſins of the fleſh. " But now I have ceaſed from doing theſe things; for, I " perceive, that I ſhould be worſe than a beaſt, if I were " to go to the holy communion, to partake of the body and " blood of Jeſus, with a heart defiled with ſuch impurities. " Henceforth I could not bear to be ſeparated from my " teachers; for I think thus: Why was Jeſus crucified and " put to death? Surely for this cauſe, becauſe he would " atone for me, an exceeding ſinful creature. When I was " a poor orphan child, for I have ſeen neither father nor " mother,

" mother, (they died in his infancy,) then Jeſus became my " father. As long as I live I will not forget Him, and " even in eternity I ſhall be with Him.

" I ſometimes think, that if I were with you, and beheld " your faith, I ſhould be much more happy and cheerful " than I am now: however, though I be ever ſo needy, be " it ſo; yet will I thruſt my hand into his ſide, like Tho- " mas, and call him my Lord and God. This, 'tis true, " I cannot do of myſelf; but when I continue aſking it as " a favor, He grants it me, and I experience it

" With reſpect to my countrymen, I muſt tell you, that " they often grieve me when they will not follow my ad- " vice." (He is, without a particular commiſſion, a faith- ful aſſiſtant to us among his nation, and proves uſeful in averting much miſchief, and exhorting them to obedience to our Savior.) " I ſay this, not as if I fancied myſelf " to be a man of ſome importance; for I will gladly be " the meaneſt of them before the eyes of Jeſus. I am very " deſirous of receiving inſtructions and advice from you, " my dear Brethren and Siſters, though it were but given " in a few words directed immediately to me; for I would " gladly be converted in truth and reality. When I think " on my former reſiſtance and ſtiff-necked behaviour in " the work of converſion, I could ſtrike myſelf. It cauſes " deep ſorrow and repentance within me, when I conſider " that I have been moſt faithfully inſtructed by my teachers " for ſo many years, and yet have been like one that had " no ears to hear. But now, not my ears only are un- " ſtopped to hear and underſtand the doctrine of Jeſus, and " the hymns we ſing, but I feel that what I hear and " learn penetrates into my heart. And ſince I am thus in- " wardly affected, warmed, and enlivened, I am the more " aſtoniſhed and amazed at the change, when recollecting

" that

" that I have been ſo hard and callous, that, when even
" any of my neareſt relations departed this life, being taken
" from my ſide by death, I was not able to weep a tear for
" them. But now I can ſhed a flood of tears, both from a
" fervent deſire of being intimately attached to Jeſus, and
" for delight and pleaſure, to think what happineſs I ſhould
" enjoy if I were inceſſantly thus diſpoſed. However,
" ſince I am ſo poor and defective, I find that I cannot
" procure it by my own efforts. But I am taught that I
" may yet enjoy this conſtant happineſs, by entreating our
" Savior for it to-day, and to-morrow, and every day. As
" long as I am on this earth, I ſhall remain like a ſick one,
" and be always apt to ſtray; for my heart is naturally
" untoward, and hard like a ſtone: but when Jeſus ſoftens
" it, then it becomes truly ſoft and tender. Ah! that
" I had not ſuch corrupted ſenſes! Yet being conſcious
" that I am conſtantly in danger, on account of my depra-
" vity, I am determined faithfully to attend to the goſpel
" and to my teachers, to be guided and adviſed by them,
" and to follow after righteouſneſs. When I ſearch my
" own heart thereby, I find ſtill many things condemnable
" in the ſight of Jeſus, and of which I never had thought
" before.

" Hear theſe my poor words to you in love. I am, &c.

" *Jonathan.*"

The Eſquimaux are fond of dictating letters, and often carry on a correſpondence with their believing friends, in the other ſettlements, through the miſſionaries, who are always willing to hear and write down what they dictate, if it be ſomething profitable and edifying. Several pleaſing communications and declarations are interſperſed throughout the Diaries, but the want of room forbids to add more than the following from the diary of Okkak.

December

December the 19th, we had a pleaſing interview with *Sungojak*, a heathen, who came hither with his two wives, purpoſely to ſpeak with us concerning his ſoul's ſalvation. He ſaid, "though he had lived a whole year on our land, he muſt own, he had not, till lately, began to underſtand the words concerning Jeſus: that now he and his two wives had a great deſire to hear much of Him, that they might learn to love Him." We could perceive that theſe were not mere words, but that their declarations proceeded from their hearts.

January 4th, Solomon, a baptized man, came and expreſſed himſelf thus: "I will now utter words of truth only. "I am unhappy; becauſe I cannot regain that ſtate of mind "I enjoyed, when I was baptized. There is, as it were, "a dark ſhadow between me and our Savior. This is the "only thing which gives me pain at preſent. I feel, 'tis "true, ſome deſire after Jeſus; but I cannot always pray to "Him. This is, alas, my caſe for whole days together, and "yet I cannot live without Him. I know alſo, that it was "He alone, who firſt ſaved me from my evil ways, "for neither you nor I could do it." Here he was ſo much affected, that he burſt into tears. We encouraged him not to caſt away his confidence in Jeſus; for ſince He, according to his own confeſſion, had already beſtowed ſuch mercy upon him, he might believe and be ſure, that He would not ſuffer him to weep in vain for a new manifeſtation of His love toward Him.

On our beginning the meetings again, according to our winter-regulations, we ſpoke, as uſual, with every individual belonging to our congregation. *Tikketok*, Joſeph's eldeſt daughter, a candidate for baptiſm, ſaid, "That ſhe rejoiced, that the meetings were reſumed for the winter, as ſhe was very deſirous of learning the doctrine of Jeſus, and wiſhed to know and love Him more; that ſhe alſo was reſolved

ſolved never more to leave the fellowſhip of the believers." That this is her real purpoſe, ſhe has evidently proved, when a heathen from Kivalek propoſed to take her to wife; on which occaſion, ſhe roundly declared, that ſhe never would take a huſband, who would lead her aſtray from God and His people. Sometime after, her parents, Joſeph and Juſtina, came hither from Nain, to enquire into the character of *Anauke*, who had aſked their conſent to marry her, and whether he was a candidate for baptiſm. When we told them, that *Anauke* did not at all belong to us, nor had ever ſpoken with us on the ſubject of converſion, they ſaid; "that ſince their daughter had declared her attachment to the believers and her purpoſe to live unto Jeſus, they would never beſtow her upon a ſtranger." Whoever knows the natural diſpoſitions and habits of the Eſquimaux, will from this inſtance ſee, that there is a manifeſt influence of the Spirit of God in their hearts, to cauſe them to act with ſuch willing conformity to the doctrine of the ſcriptures, and ſuch attention to their ſouls' welfare.

VARIOUS ACCOUNTS

FROM the Brethren's Miſſions in different quarters of the World, received during the ſummer of 1800, all excite us to praiſe the Lord for the continuance of His favor and protection, both to the miſſionaries and their congregations. In Antigua 398 negroes had been baptized from Eaſter 1799 to Eaſter 1800, and 360 admitted to the Lord's Supper.— At Hoop on the Corentyn, the Arawack congregation had been encreaſed by the baptiſm of eighteen perſons, during the ſame period. Brother Thomas Langballe had been commiſſioned to viſit that congregation, and make ſome neceſſary arrangements. They have a proſpect of forming another ſettlement at Aporro on the Corentyn, and enjoy every favor and protection from the Britiſh government.

LETTERS

Received by the Brethren's Society for the furtherance of the Gospel from the Settlements on the Coast of LABRADOR *in* 1799.

TO avoid repetition, the following Extract of the letters received, as far as they relate to the Missionaries themselves, contains a general account of them.

The letters are dated, *Okkak*, *Sept.* 1st, *Nain*, *Sept.* 11th, and *Hopedale*, *Oct.* 9th.

In all three settlements, they have been preserved in health and activity, and could attend to their various labors with cheerfulness, gratefully sensible of the presence, mercy and power of God our Savior in all things. Amidst all trials and difficulties connected with their situation, they have never lost sight of their calling, to endeavour to promote the interests of Christ's kingdom, preach his Gospel to the heathen, instruct the small flocks gathered from amongst them, and seek to maintain among one another the bond of peace and love, by which, through grace, their labors have been rendered easy. Above all, they give thanks to the Lord for the sweet and comfortable experience they have made of His dwelling amongst them, and preserving each soul in fellowship with Himself, guiding them by His Spirit into all truth, and approving Himself to all, and each of them as a Father, Savior, Counsellor, and ready help in every time of need. Their daily family-worship in each place, the public meetings with the Esquimaux, and the monthly enjoyment of the Lord's Supper, as likewise the celebration of the festivals and memorial-days appointed in the church, were seasons of particular

comfort and refreſhment from the preſence of the Lord. They have been ſtrengthened to preach the Goſpel of Him who came to redeem loſt ſinners, and to reconcile man unto God by his blood, with hearts filled with eager deſire, to call the poor heathen, to whom they addreſſed themſelves, to the knowledge of their Savior and the participation of His Love and Redemption, and their teſtimony has not remained without fruit.

The day on which the Harmony reaches the different ſettlements is always deſcribed as a day of great joy and thankſgiving, and the ſupply of the ſeveral articles of ſubſiſtence, &c. received by her, acknowledged with much gratitude. She arrived at Okkak on the 22d of Auguſt; the account of her arrival on the coaſt was received at Nain on the 25th, and at Hopedale on the 13th of September, by poſtkajaks. The Society's letters, which were read in a meeting of all the Miſſionaries, and, by their contents, gave them a general view of the ſtate of the European Congregations, with other particulars, were heard with great pleaſure and intereſt. The letters from the Elders' Conference of the Unity, and many other letters and papers, ſent to each place, by the ſame conveyance, previous to the ſhip's arrival, were received with particular ſatisfaction.

In all the ſettlements, our brethren had entertained ſome fears for the ſafety of the ſhip, not only becauſe of the continuance of the war, of which they were informed by boats from the ſouth, but on account of the unuſual quantity of drift-ice, by which ſhe was detained nearly three weeks after making the coaſt, before ſhe could enter the harbor at Okkak. Nor can we ſufficiently expreſs in words the thankfulneſs we feel, when we conſider, how wonderfully the Lord has preſerved the communication between us and our brethren on that ſtation, by his His preſervation

preſervation of the ſhip on her annual voyages to and fro, ever ſince the commencement of the miſſion in 1772, and we moſt heartily join in the effuſions of gratitude, again repeated in all their letrers on that account.

They expreſs alſo with what joy they learnt that all our Congregations and Miſſions every where have been mercifully protected from harm in the year paſt, even amidſt the wideſpreading devaſtation occaſioned by the war; and they take a particular intereſt in the ſingular mercies and deliverance experienced by this country, praying that the Lord would be pleaſed further to bleſs and defend our king and the whole nation and empire of Great Britain, and prevent the malicious deſigns of the enemy from taking effect.

The peruſal of the Diaries and other accounts received, gave them during the year paſt great ſatisfaction, and were a bleſſed means of preſerving the ſpirit of love and unity with all our congregations in all parts of the world, at the ſame time affording much matter for prayer and ſupplication in behalf of Chriſt's kingdom among chriſtians and heathen. Sometimes a compariſon between the progreſs of the Goſpel in other Miſſions, as in Antigua, St. Kitt's, the Capeof Good Hope, &c. cauſed them to pray moſt fervently unto the Lord, that He would grant unto them alſo the joy to ſee the Eſquimaux nation more generally deſirous of hearing the Goſpel and earneſtly inquiring what they muſt do to be ſaved, and the indifference, with which the word of life is treated by ſo many of them, gave them great pain. Of the Eſquimaux congregations committed to their care they gave the following account.

From OKKAK.

As to our ſmall Eſquimaux congregation, we have not many remarkable occurrences to enumerate this time. Laſt autumn, on their moving into their winter-dwellings, an epidemical diſorder began to ſhow itſelf amongſt them, but the Lord bleſſed the means uſed for their recovery. During that period, however, they had ſufficient ſupply of proviſions, and alſo diligently attended the daily meetings; and we muſt own, that they heard the Goſpel, and teſtimony of the ſufferings of our Savior, as the only ſource of our happineſs and peace, gladly, and not without evident proofs of a good impreſſion made upon their ſouls. In private converſation we had alſo the pleaſure to perceive, that moſt of them have a ſincere deſire to experience the ſaving and ſanctifying power of the Lord Jeſus more effectually in their ſouls.

On Epiphany, January 3d, a woman was baptized and called Salome; two men and two women were added to the claſs of candidates for baptiſm, and two women to the candidates for the Lord's Supper. One woman, baptized by our Brethren as a child, was received into the congregation, and one child, born of chriſtian parents, baptized.

From January till May the poor Eſquimaux had a hard time, on account of the great depth of the ſnow, and the inceſſant north-eaſt-winds, which filled the whole coaſt with drift-ice, ſo that they could get no proviſions, and ſuffered much cold and hunger. Yet they alſo experienced the gracious help of our heavenly Father ſo that none of them died for want. Some were afflicted with the ſcurvy, but they all recovered.

In

In ſpring they were again more ſucceſsful, and even killed a young whale, by which they were enabled to provide and ſtore up ſomething for their ſupport next winter.

During the Eaſter holidays all our baptized Eſquimaux, except one family, were with us, and attended diligently to the reading of the important hiſtory of the ſufferings, death and reſurrection of our Savior and not without a bleſſing.

We had about that time many ſtrange Eſquimaux here on a viſit from the north, who came to traffic; and we always improved thoſe opportunities to ſpeak to them of God our Savior, and the neceſſity of converſion. Few, however, paid any attention to it as yet.

From NAIN.

We can declare with truth, that we have perceived in our Eſquimaux congregation a growth in the love and knowledge of our Savior, an eager deſire to hear his word and to live in conformity to it. The labor of the Holy Spirit in their hearts has been more evident than formerly, which confirms our hopes, that perhaps ſoon the day of a gracious viſitation from the Lord unto this nation may appear. We cannot indeed ſpeak much of any great awakenings among the heathen, for there are hardly any more left in our neighborhood, except a few families, who wiſhed to live in our land, but as they ſhow no deſire to be converted, we could not agree to it, and can do nothing but perſevere in preaching unto them the word of life, and inviting them to turn from the power of Satan unto the living God, and to Him who has ſuffered death, to purchaſe for them everlaſting redemption.

Our communicants, to whoſe number Catherine, Abel's wife, has been readmitted on the 13th of Auguſt, have hitherto

hitherto given us much pleaſure. But Noah, the only communicant among the men, having taken ſhare in heatheniſh ſuperſtitions during laſt winter, and repeated the ſame tranſgreſſion in ſpring, during his abode at the providing-place, was excluded. This gives us great pain, and we are concerned to ſay, that in general, the men do not ſeem ſo determined in their reſolution to abide faithful as the women.

Our dear William Tuglavina departed happily out of this world, on the 4th of October, 1798. Though we could not but feel ſorrow on that occaſion; (for he gave us lately much joy by his ſteady and truly chriſtian demeanor, and gained more love and confidence towards us,) yet we thanked our Savior, that, as the good Shepherd, he has taken this ſheep, once loſt, and a prey of the devil, but now redeemed and reconciled by his precious blood, into everlaſting peace and ſafety. O how often does this wiſh ariſe in our ſouls, that our Saviour would give us but one ſteady, faithful man among this nation, who, by his walk and converſation, might be an example to the reſt. Such a man would be a bleſſed inſtrument in the Lord's hand to promote His work, as is plainly to be ſeen in our other miſſion-ſettlements.

We had not the favor to baptize any grown perſons in the year paſt, but three new people have been added to the candidates for baptiſm and two were readmitted; one ſiſter partook for the firſt time of the Holy Communion and one was readmitted to it. Our Eſquimaux congregation conſiſts at preſent of ten communicants, (four of whom are excluded); nine baptized adults, (one excluded;) fourteen baptized children, ſeven candidates for baptiſm, in all of forty perſons, beſides which twenty-three Eſquimaux, ſmall and great, lived with us laſt winter. As

As to externals, the Eſquimaux had very ſcanty fare during laſt winter. Their beſt ſeaſon for providing for their families, by catching ſeals on the thin ice in the beginning of winter, turned out unfavorably, and the very deep ſnow during the whole winter, prevented them often from going out at all. We were therefore under the neceſſity of helping them in their neceſſities, and they earned ſomething by preparing fire-wood for us.—Yet they, as well as we, had great cauſe for thankfulneſs, that our gracious heavenly Father preſerved and ſupported us all alive and well through another winter.

From HOPEDALE.

The following is a brief account of the ſmall congregation collected here from amongſt the heathen.

Though we cannot remember to have ſeen any particular awakenings, and might again mention ſome very painful occurrences concerning individuals, we have, however, upon the whole, more cauſe for gratitude than grief over their courſe in the year paſt, for the greater part have evinced in a pleaſing manner, that they grow in the grace, love and knowledge of Jeſus Chriſt our Savior, that they value their privilege to belong to his church on earth and to hear his ſweet goſpel, and ardently deſire to ſee more of their countrymen enjoy the ſame grace. It raiſes within us emotions of wonder and gratitude, when we ſee people, who but lately were in a truly ſavage ſtate, weep for the grace to know their God and Redeemer, and to be freed from ſin and condemnation. We pray fervently, that they may abide in this grace and be more deeply rooted and grounded in the faith. They are, even after their converſion and baptiſm, too apt to forget what poor, ſinful, depraved creatures they are, and how little they can truſt to themſelves; as likewiſe

wiſe too ſoon ſatisfied, when they have felt the preſence of our Savior, and his peace in their hearts, and even diſpoſed to think highly of themſelves, and that they are better than others, till, to convince them of their total inability to ſtand alone, they are permitted to fall into ſome deviation. We had ſuch an inſtance in one of our communicant Brethren, who had given us much joy formerly, and to whom the Lord had ſhowed great mercy. We felt great compaſſion for him, nor were many words neceſſary to reprove him. He felt ſharp ſtings of conſcience, and came the ſame day to confeſs his tranſgreſſion, weeping bitterly, like Peter, over his fall; ſo that we were comforted to think that our Savior had not forſaken him, but by this circumſtance would teach him more of his inſufficiency and weakneſs, and make him more attentive to fly in all things for help and preſervation to Him.

One man was admitted to the claſs of candidates for baptiſm, and one child baptized. We had alſo the joy to baptize a man, who had been a candidate for ſeveral years, and called him John. He hath hitherto walked worthy of the grace received. But we were obliged to exclude a married couple who fell into deviations during the raindeer hunt. Their ſubſequent repentance gives us the beſt hopes, that they will return to the good Shepherd.

It gives us indeed the moſt pungent pain, to ſee that the enemy of mankind ſucceeds but too often in ſeducing even the baptized Eſquimaux to the commiſſion of groſs ſins, and on ſuch occaſions our courage might well fail, had we not on the contrary ſuch evident proofs of the mightier power and grace of our Savior, who can and does preſerve the moſt of them from the power of the enemy, which we can bear witneſs to, particularly during laſt winter, when our people, very few excepted, never allowed themſelves to take

take the leaſt ſhare in the ſins and abominations of the heathen living at Arvertok, where ſixteen large families had their dwellings.

To theſe Heathen we ſpoke on every occaſion with much earneſtneſs of the neceſſity of converſion, and made known to them the love of Jeſus and the means by which he has procured redemption for loſt man: but alas, they ſeemed to deſpiſe the word, and not one of them ever expreſſed the leaſt concern for his ſalvation: yet we will hope, that even amongſt this people the good ſeed has not been ſowed in vain, but will produce fruit in due time. Laſt winter ſixty-one perſons lived on Hopedale land, in four houſes, forty-five of whom belong to our congregation. They diligently attended the daily meetings in the chapel, which were bleſſed unto them: and in ſpring and ſummer we often had the joy to ſee them viſit us, and give us frequent opportunities to ſerve them with the Goſpel. Two children were born, one of whom departed this life. An old baptized widow departed after a tedious illneſs, rejoicing in the Lord, but we have not in general had much illneſs among our people. The want of proviſions was great, both on the whole coaſt, and eſpecially here, on account of the great number of inhabitants; and we grieved to ſee the people ſuffer ſo much hunger: but our gracious Father in heaven provided for them from time to time, ſo that none periſhed for want."

The Miſſionaries particularly notice the ſhare they take in the appointment of ſeveral Brethren and Siſters mentioned to them as going to ſerve different Miſſions, for whom they offer up fervent prayers to our Savior, that He would go with them and own their labors. The departure of Brother John Weſt, an old and active member of the Society for the furtherance of the Goſpel, was affecting news to them.

They expreſs great concern, that by the extraordinary ſtate of the weather laſt ſeaſon, Brother Wolf and his wife from Hopedale and Brother Haſting from Okkak, had been prevented from purſuing their journey and returning with the ſhip. Meanwhile ſuch an arrangement has been made, that the neceſſary labor in each ſettlement will not ſuffer much by it, and they expect their return this year with much pleaſure.

Auguſt the 3d, Siſter Kohlmeiſter was ſafely delivered of a ſon at Okkak, which was called Charles Auguſtus in holy baptiſm. Brother Mueller and his wife experienced the preſervation of God in bringing them ſafe from Nain to Hopedale in a late ſeaſon, and after a very boiſterous and troubleſome voyage in an open boat. At Nain they were diligently employed in preparing to erect a new Miſſion-houſe. Laſt winter all the doors were made, and in ſummer the timber was ſawed and ſquared, till by the breaking of the water-wheel of the ſawmill, the work was greatly impeded. However they hoped to put up the houſe in 1800.

In April, Brother Burghardt paid an agreeable and uſeful viſit to Okkak. They commend themſelves and the work of our Lord among the Eſquimaux nation, and particularly the ſmall congregations of believers gathered from amongſt the heathen, to the remembrance, prayers, and love of all their Brethren and friends in all places.

Diary of the Journey of thirty-three Indian Brethren, Siſters, and children, from Fairfield *in* Upper-Canada, *to* Schoenbrun *on the river* Muſkingum *in the north-weſt territory of the United States, conducted by the Miſſionaries* David Zeiſberger *and* Benjamin Mortimer, *from the 15th of Auguſt, to the 4th of October*, 1798.

AFTER taking a tender and affectionate leave of the congregation in Fairfield, and particularly of our dear fellow-laborers in the goſpel, we ſet off from thence on the 15th of Auguſt, with thirty-three Indian Brethren and Siſters and children, in ſeven canoes. Six other canoes, containing twenty-three perſons, accompanied us down the river. The miſſionaries' canoe, which had been preſented to us for the voyage by an Indian brother, was conducted by three young Brethren of the Fairfield congregation, who had obligingly offered their ſervices for that purpoſe. It ſtarted at twelve o'clock, and was followed at intervals by the reſt. Some horſes belonging to the Indians went with us by land.

Three miles from the town, at the end of Fairfield townſhip, we entered the ſettlement of the white people. The road thither, which was made laſt year by the Indian Brethren, is acknowledged to be the beſt finiſhed of any along the Thames. As we deſcended the river, many of our neighbours appeared on its banks, in order to take leave of us. Some invited us into their houſes, others preſented us with melons, &c. and all teſtified much regard for us. In the evening we encamped on the land of Mr. Abbot, a juſtice of the peace.

It is known that the white people, traders excepted, commonly avoid ſettling near to Indian towns. They

are afraid of their horſes being ſtolen, their cattle killed, their improvements injured, and their perſons moleſted by them. Thus quarrels are produced, which often end in bloodſhed. Nothing can be a more unequivocal teſtimony of the high opinion generally entertained of the chriſtian Indians in theſe parts, than that no ſooner was it known, that they would eſtabliſh themſelves on this river, on land granted them by the King, but white ſettlers were eager to take up lands in the vicinity of their ſettlement. They are now increaſed to above one hundred families.

The inhabitants of Fairfield, conſidered as citizens of an extenſive, and but thinly inhabited commercial country, have been of acknowledged advantage to it. Through them, as Mr. Aſken once obſerved to the late commanding officer at Detroit, the price of many of the principal neceſſaries of life has been reduced in Detroit market. The great north-weſt fur-company buys up annually 5000 buſhels of Indian corn; Fairfield ſupplies on an average about 2000 buſhels of it. They alſo raiſe great numbers of cattle, which are all for ſale.* In winter they make about 5000lb. of ſugar, and though they conſume a great part of it themſelves, yet what they bring to market is conſiderable; it is alſo of ſuperior quality, for no where in Canada is the juice of the maple better manufactured than in Fairfield. They have ſupplied all the adjacent ſettlements with canoes; their coopery, baſkets, mats, &c. command a ready ſale. Thus after all the diſtreſſes they have ſuſtained, the Lord has proſpered them externally as well as internally.

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* The Indians very ſeldom eat beef; being accuſtomed to deer's meat, it ſeems coarſe and unpalatable to them.

But

But what is of far more importance, Fairfield is, to all human appearance, a very eligible place* from whence the goſpel might be proclaimed to the various and numerous tribes of the Chippeways. The neareſt Chippeway town is not above nine miles diſtant, there is another town twenty-two miles farther off: both may be approached from Fairfield either by land or by water. The latter, though the moſt circuitous, is the eaſieſt mode of acceſs, on account of the ſwampineſs of the country. The innumerable rivers and creeks which empty their waters unto the lakes Huron, Michigan and Superior, are moſtly inhabited by Chippeways, who have not, and whoſe fathers never have had, any knowledge of the goſpel of ſalvation through a Redeemer. What a happy circumſtance would it be, if theſe glad tidings could be made known to them, as they have been to other nations! Is it not more than probable that our Savior has, contrary to the wiſh of themſelves, and thoſe who direct and ſuperintend the miſſion, led a congregation of believing Indians into their country, with the view that this may ſooner or later be effected? But in order to do this, it ſeems neceſſary, that their language ſhould firſt be learnt by thoſe who are to preach to them; and this cannot be attempted with ſucceſs by any but *young* miſſionaries. Though the Chippeways underſtand many Dalaware words, yet it is impoſſible for them to comprehend the plaineſt and moſt ſimple evangelical teſtimony in that language.

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* The great, but only material diſadvantage of ſituation under which it labors, is, its lying on a river, which is one of the grand channels of communication between Detroit and the weſtern parts of Canada. It is conſequently much frequented by traders, who embrace every opportunity of introducing ſpirituous liquors among the Indians.

We

We quitted Fairfield with the moſt fervent wiſhes and prayers, that our Savior would be pleaſed, not only to continue to ſhower down his favors upon that dear congregation, as he had done hitherto, and preſerve them from all evil, but alſo that he would make them the bleſſed means of propagating His goſpel extenſively among their heathen brethren!

The 16th, early we purſued our journey. Thirty miles from Fairfield is the ſtore, tavern, and farm belonging to our friend Mr. Matthew Dolſon, who received us with his uſual hoſpitality.

Among Mr. Dolſon's ſervants is a Pani, of the nation of the black Panis beyond the Miſſiſippi. There are ſaid to be many of that nation in Detroit and the adjoining ſettlements. They have been taken captive by the Chippeways and their confederates in the wars with them, and ſold to the white people. Mr. Dolſon's Pani has a complexion as dark as that of a Weſt Indian negroe, but her features, her large white eyes excepted, are perfectly European; her figure is ſmall and genteel. The ſo-called white Panis are the ſuppoſed Welſh Indians, whoſe exiſtence is now much queſtioned.

The 17th, after taking leave of Mr. and Mrs. Dolſon, we proceeded towards the mouth of the river, which we reached in the evening. We paſſed ſeveral Shawnee and French ſettlements, and the dwelling houſe of Mr. M'Gee, Britiſh ſuperintendant of Indian affairs.

The weather in theſe days was extremely warm, and from our mode of travelling, we felt all the inconveniences of it, notwithſtanding the awning that was extended over us. Encloſed between the high-timbered banks of a river, which near its mouth is without a viſible current, we felt no cheering breeze of air; while at the ſame time we ſuffered exceſſively from the reflection of the ſun-beams from the water,

water, from whoſe ſurface our canoes did not much elevate us. Long continuance in ſuch a ſituation cannot but be irkſome.

The 18th, we entered lake St. Clair. Its borders are covered with ruſhes, of which the women in Fairfield make mats. Here the air was ſomewhat cooler, but we had to take down our awning, as it obſtructed that diſtinct view of each other, and of every adjacent object, which is neceſſary for thoſe who navigate a canoe in open water. Having a fair wind, we could now put up ſails, for which purpoſe the Indians make uſe of their blankets; thus very judiciouſly making their very clothing by night form a very uſeful appendage to the vehicle in which they travel by day. About ten o'clock we were obliged to go aſhore on account of the increaſing wind, when our people employed themſelves with fiſhing and fowling. As the wind ſoon abated, and continued favorable, we were again enabled to proceed with ſails, but ſeldom ventured above a mile from the ſhore, that we might be able to retreat thither for ſafety in caſe of danger. In this manner we literally coaſted the eaſt ſide of lake St. Clair, proceeding to-day about thirty miles, to the commencement of the Detroit ſettlement, about eight miles from that fortreſs. In the courſe of the day we ſaw ſeveral large boats ſailing to the northward, and at night were joined by the laſt diviſion of our floating congregation, occupying in four canoes. Our whole company conſiſted now of fifty-four perſons.

The 19th, in the afternoon, we went on towards fort Detroit; that part of the river St. Laurence which connects lake St. Clair and Erie, is called here Detroit river; it is eighteen miles long, and on an average two miles broad. The houſes and orchards which line both ſides of it make a pleaſing appearance; but that is all which they have to recommend them,

them, for they are inhabited by a filthy, ignorant, and wicked race of men, called French Canadians, being the defcendants of the firft French inhabitants of Canada, who have very generally intermarried among the Indians, and tried to affimilate themfelves to them in many refpects in manners and character. Moft of the men drefs like the Indians. They live chiefly on Indian corn. Their farms are laid out merely for fhow, and without the leaft regard to convenience; for they are only forty perches in front, and a mile and a half deep.

Immediately on our arrival at the fort, we applied to Mr. Wallen, the deputy quarter-maffter-general, for leave for our people to encamp in the fhip-yard, which he very obligingly permitted. Brother Mortimer then, through the introduction of a gentleman of the name of Williams, waited on the Commander, Lieutenant Colonel Strong, to apprize him of our arrival, and the object of our journey. The colonel was extremely polite, evinced a difpofition to do us any favor in his power, and invited Brother Mortimer to vifit him again. A deputation of Indian Brethren were likewife introduced to him, with whom he fhook hands in a very friendly manner, wifhed them a good journey, and prefented them with four hundred weight of flour out of the public ftore. To one of the Indian Brethren, John Adam, whofe countenance and behavior particularly attracted his notice, he faid he wifhed he might be a bleffed preacher of the gofpel to his countrymen.

During our ftay at this place, we were much engaged in preparing and making further arrangements for our journey. We vifited many kind friends, who on their part alfo paid us the moft refpectful attention. The arrival of above fifty Indians, headed by their Miffionaries, in a fmall town like Detroit, excites nearly as much notice, as if the fame number

ber of perſons were to come in a body to one of our ſettlements.

We were viſited in our camp by ſome of the principal gentlemen of the fort, who ſeemed much pleaſed with the appearance, order, and converſation of our Indians. It was remarked by ſome, that they ſeemed as much attached to us, and each other, as if we all belonged to one family; an obſervation, illuſtrative of the words of our Savior: "By this "ſhall all men know that ye are my diſciples, if ye have "love one to another;" and its juſtneſs appeared from the opportunities that occurred, at the ſame time, of witneſſing the contraſt, in this reſpect, between Chriſtian Indians and thoſe who are ſtill in heatheniſm.

But we do not, and, from a knowledge of human nature, dare not, preſume to boaſt, even of the brighteſt examples of the power of the grace of our Savior, and of what moſt redounds to His glory. They are at all times more ſubjects for humble thankfulneſs, than for triumphant exultation. Surrounded as we were by numerouns temptations, we had reaſon to be anxious leſt any reproach ſhould be brought upon our chriſtian profeſſion. We were happy therefore to be able to remove with our little flock on the afternoon of the 21ſt, to the ſouthern extremity of the ſettlement, nine miles from the fort. Here we aſſembled to our laſt meeting with that part of the Fairfield congregation, which had thus far accompanied us, and were ſoon going to take leave. It was attended with thoſe ſympathetic feelings, with which thoſe only are acquainted, who have parted with beloved Brethren and Siſters. On this memorable occaſion the Muſkingum coloniſts appeared the moſt cheerful.

The 22d, early, we took an affecting farewel of the Fairfield Brethren and Siſters, who now returned again to their

homes. In the courſe of the day we paſſed the mouth of the river Rouche, where the Americans are building ſome ſhips of burden, in order to engage in the north-weſt trade, in conjunction with ſome Engliſh merchants, under the name of the new north-weſt company.

Not far diſtant from the French ſettlements are ſome ſmall towns of the Wiondats and Monſies. Our Indians called at many of their houſes, in order to procure milk, fruit and vegetables. In the evening, for want of a good haven, we encamped at a promontory called Stony-Point, where, not long after we had all retired to reſt, we were rouſed by the daſhing of the waves, and obliged to unload all the canoes, and draw them on ſhore. On ſuch occaſions the Indians are very active, and ready to aſſiſt each other.

The 23d and 24th, we were obliged to remain on land, on account of the boiſterous ſoutherly wind. There is nothing to hunt on this part of the coaſt but ſquirrels. The young people therefore ſpent much of their time in reading and other ſchool exerciſes.

We had now taken leave of the regions of civilization, culture and convenience, and had a long journey before us, along an inhoſpitable coaſt, and through a wilderneſs, which we expected would preſent us with a continued ſeries of difficulties and hardſhips. No individual among us ſeemed diſcouraged on theſe accounts. Our dear Indian Brethren and Siſters did not lament that they had left behind them their little all, the fruit of many years hard labor and induſtry, but the general ſentiment was: let us go forward to do the Lord's work.

Before we proceed in our journal, it may be proper to inſert ſome further particulars relating to our mode of travelling, and the regulations adopted by us.

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When on land, our manner of life much reſembled that of the ancient patriarchs; like them we lived in huts and in tents, had no permanent place of abode, or a foot of land which we could call our own. Our drink was taken from cryſtal ſtream, or that grand reſervoir, the lake. The bread we eat was baked in the aſhes of a large fire, at one time of leavened, at another of unleavened bread, as circumſtances permitted or required. Though we could not at pleaſure kill a calf, or a fat bullock, our brethren were ever ready with their guns to ſhoot ſuch game as preſented. This was in the ſtricteſt ſenſe, depending from day to day upon the gifts and providence of our heavenly Father; and we can add with thankfulneſs, that He never let us ſuffer want. Our food of the meat kind, conſiſted at firſt of geeſe, ducks, turkies, pigeons, ſquirrels, and raccoons, always in increaſing abundance as we went forward. We had alſo plenty of fiſh. Deer could not be procured till near the cloſe of the journey.

As long as we had to navigate the lake, our rule was, during ſtormy weather, to lay in a ſtock of freſh meat, and when the wind was favorable, to ſail or row forward as faſt as poſſible. Sometimes we proceeded above thirty miles in a day, but generally leſs; and we were often obliged to lie by, for ſeveral days together. As often as our ſituation allowed, we cloſed the day with a ſinging meeting and prayer, or a ſhort diſcourſe on one of the texts of the day. If the evening was cool, we aſſembled for that purpoſe round a fire; if warm, we placed ourſelves where there was a refreſhing breeze. Our Sundays' meetings were generally kept under the ſhade of ſome large tree; on theſe occaſions the preſence of our unſeen Lord, the univerſal Head and Leader of His church, was powerfully felt among us. After the evening-meetings, ſome of the Brethren and Siſters in their

reſpective camps, uſed to ſing verſes with their children, before they retired to reſt; and at times we have heard a father of a family, like an ancient prieſt, add a few words by way of exhortation.

Our Brother William Henry, under the name of Warden, was the leading or chief perſon in the congregation; with him we conſulted concerning the arrangements to be made, and the ſteps to be purſued from day to day, and by him we were uſually made acquainted with the general ſentiments. The reſult of our deliberations with him, he always made known in a ſet ſpeech, delivered in a very pleaſing and maſterly manner. Upon ſome occaſions, all the Brethren were called to a general conſultation, when it was edifying to obſerve the harmony and good humor that prevailed, and the deference that was paid to the opinions of the elder Brethren. Through the grace of our Savior there was never a neceſſity of deciding quarrels, or of ſpeaking privately with individuals in order to reſtore friendſhip. We lived together in perfect harmony and good underſtanding.

Soon after we had quitted the Detroit ſettlement, our people came to the laudable determination, that from that time forward they would renew their ancient hoſpitality to all viſitors. This was done privately, and without our previous recommendation. In Fairfield it cannot always be maintained, partly becauſe of the ſcarcity of game; but chiefly becauſe it is ſurrounded by that nation of beggars, the Chippeways, whoſe cravings it ſhould ſeem can never be ſatisfied.* We proceed now with our journal.

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* The letters and journals of the Miſſionaries contain many expreſſions, which like the above, are unfavorable to the character of the Chippeways. Theſe, they know, will never

The 25th, with ſome difficulty, we proceeded about four miles to a creek, where we thought we had the advantage of a ſafe harbor, as long as the rough weather continued. But the ſatisfaction which this circumſtance afforded, was more than counterbalanced by the inconvenience we had to ſuſtain, from immenſe numbers of thoſe ſmall and almoſt inperceptible inſects, called by the Delawares, moecpungus, by the Germans punks, and by the Engliſh ſand-flies. We ſoon found alſo, that the creek was rapidly falling, owing to the continuing ſouth-weſt-winds, which drove the lake towards the north-eaſt, ſo that our canoes would ſink in the mud, and we ſhould all be enveloped in a putrid atmoſphere. We were happy to be extricated out of this unpleaſant and unhealthy ſituation early the next day, by the return of fair or rather ſtill weather. We had had nothing like a ſtorm, but a light breeze, ſuch as at this ſeaſon of the year would be very acceptable to every one on land, but ſo ruffles the ſurface of a large collection of freſh water, of the extent of lake Erie, that it cannot be navigated by canoes. This will be eaſily conceived by any one that has ſeen the waves of the ſea, (whoſe waters are heavier by being ſalt) and knows, that a canoe is merely a hollowed tree, cut ſo as to reſt equally on, and proceed ſwiftly through, the water.

To-day we paſſed the river Raiſon, and arrived at the Miami or Tawa-bay, which we were obliged to coaſt.

The 28th, we were in ſome danger from the ſwell of the waves againſt the ſand-bank at Cedar-point. Two of the ſmaller canoes were filled with water.

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never diſcourage, but rather ſtimulate their Brethren, to undertake a miſſion among that people; for they are aſſured by experience, as well as by the word of truth, that where ſin abounded, grace doth much more abound. (Matt. xi. 5, and Rom. v. 20.)

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The 29th, we were viſited by a party of Indians, who lived in ſome houſes within ſight of our camp. One of them, from his dreſs, behavior, and the reſpect that was paid to him by the reſt, appeared to be a perſon of conſequence. He took a ſeat in Brother Mortimer's tent, and ſmoked a pipe with us. It appeared that he was an Onondago. Happily Brother Zeiſberger, from his knowledge of that language, was able to converſe with him, He informed us that all the Onondagoes, with moſt of the people of the ſix nations, were leaving their ancient territories on the Mohawk river, and moving chiefly to Brandt's ſettlement in Canada; but he, with ſome others, had choſen to ſettle among the Wiondats.

In the afternoon, we altered our place of encampment, ſo as to be ready to embrace the firſt favorable opportunity of doubling Rocky Point. We pitched our tents in an old Indian fort. About half a mile from it is a large pond, which, according to the report of the Indians, is covered with *human* hair. The bodies of the ſlain in battle were probably thrown into it. It is difficult of approach, on account of the ſurrounding moraſs.

In the following night there was a heavy thunder-ſtorm, accompanied with much wind. The morning exhibited the curious phenomenon of the lake removed to the diſtance of above half a mile from us, and abundance of fiſh fluttering on the beach. During the day it gradually returned to its former ſtation.

September 1ſt. At length a calm took place, and we were able early in the morning to double Rocky Point, which we conſidered as one of the moſt dangerous places we had to paſs, becauſe there is no landing even for a canoe for a conſiderable diſtance along the coaſt. Before we were in ſafety, the wind ſuddenly began to brow briſkly towards

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the ſhore, which cauſed us ſome anxiety, eſpecially as ſome of the ſmaller canoes began to take water. All however arrived ſafe in the courſe of the day in Sanduſky bay. While at Sanduſky, a company of Tawas encamped in our neighborhood. The principal perſon among them, who was well known to ſome of our Brethren, paid us a friendly viſit.

The 2d, the child Nathaniel, ſon of John Thomas, departed this life.

In the afternoon we ſet off for the river Pettquotting, where we arrived during a heavy ſtorm of rain, attended with thunder and lightening. Our firſt buſineſs was to put up our tents for a ſhelter, and dry ourſelves by good fires. It rained almoſt inceſſantly throughout the night, and in the following days we had frequent and heavy ſhowers. What moſt concerned us, was the impoſſibility of keeping dry all our baggage and proviſion, much of which was damaged, notwithſtanding all our care in covering, and afterwards opening and drying it.

The 3d, in the morning, our people were employed in making a coffin and ſhroud for the deceaſed child. Many heathen Indians viſited us from the town about ſeven miles up the river. At eleven o'clock was the funeral diſcourſe, after which, nearly all our people went five miles up the river, to our former place of abode, called in Loſkiel's hiſtory (p. 223.) New-Salem, and interred the corpſe in our burying-ground. It was a pleaſing circumſtance, that we had an opportunity of viſiting in fellowſhip the moſt bleſſed place of ſettlement of our miſſion, ſince its removal from the Muſkingum.

The 4th, Brother Mortimer went up the river with ſome Indians and bought twelve buſhels of corn and other proviſions for them, for which they were very thankful.

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The 5th, early, we were viſited by ſeveral parties of drunken Indians. To ſome who were more ſober, Brother Zeiſberger gave ſerious admonitions. The Indians here are accounted extremely idle and profligate; and as our people found here many of their relations and former acquaintance, and of courſe were expoſed to temptations of various kinds, we reſolved to leave this place as ſoon as poſſible, without waiting for the return of fair weather. We likewiſe obſerved that the lake began to riſe at a diſtance like a mountain, which we regarded as a ſure omen, that the wind was veering round towards the north, and would ſoon blow from thence with great violence. We therefore haſtened to get out of port. In the evening we were ſo ſucceſsful as to reach Wulamanink or *Paint* river, which is ſo called, becauſe there the Indians get the red ochre, with which they paint themſelves.

Here we felt happy at the thought that we were ſafe from the impending ſtorm; but more particularly becauſe we were removed to the diſtance of ſixteen miles from the town at Pettquotting. It is the opinion of Brother Zeiſberger, confirmed by many years experience, that our Indians are, at all times, more liable to be ſeduced to ſin among their heatheniſh countrymen, than among the whites.

The rum trade appears to be the grand cauſe of the preſent depravity of manners among the heathen Indians. This ruinous commerce was firſt began under the Engliſh government, and it is now carried on under that and the American to a great extent. It has indeed never been legally authoriſed by them, but they have adopted no energetic meaſures to prevent it. It was much to the honor of the ancient French government, that as long as they held poſſeſſion of Canada, they had no hand in it: they accounted it both wicked and impolitic, and never permitted it. And

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ſurely they were right in their judgment. For, in the firſt place, what can be more unjuſt than to take advantage of the weakneſs of our fellow-men, for purpoſes of deceit, and to their manifeſt deſtruction? Give an Indian rum, whiſkey, or other ardent ſpirits, and you may cheat him as you pleaſe. He cannot perhaps reſiſt the temptation of taſting, and having once taſted, he is no longer maſter of himſelf; his merchandiſe, which he had acquired by hard and patient exertion, and by means of which he thought to procure himſelf comfortable clothing or other neceſſaries, is ſquandered in a moment, and he is reduced to miſery. In the heat of intoxication he is involved in quarrels: and Indian quarrels do not unfrequently produce bloodſhed. But here they do not end: It is an invariable maxim in the juriſprudence of the ſavage, that blood muſt be revenged with blood. Hence murders are multiplied in endleſs ſucceſſion, and miſery is entailed from generation to generation. But a habit of drunkenneſs unfits both body and mind for every active and vigorous purſuit, and promotes lewdneſs and diſſipation. Hence that very commerce, which was intended to be furthered and increaſed by the rum trade, is in fact hindered and leſſened by it; it defeats its own end, it diminiſhes the number of the hunters, and both prevents and diſables thoſe who ſurvive to purſue their buſineſs. Surely a traffic ſo ſhameful, ſo unjuſt, and ſo deſtructive, ought not to be tolerated by any people, who, (not to mention religion) make the leaſt pretenſions to humanity!

Such were our reflections as we ſailed from Pettquotting to Wulamanink. We ſaw all our Brethren and Siſters following us, except one family, which we heard was alſo on the eve of departure, when the other canoes ſet off. We rejoiced, and were thankful to our Savior, that as far as we

knew, none of them had been led aſtray, to defile themſelves in the company of the heathen.

In the night of the 5th, the ſtorm increaſed, and continued to blow with unremitting violence; ſo that we conceived it muſt have been dangerous even for large ſhips out in the lake. At times we were almoſt overwhelmed with torrents of rain, which, in ſpite of every precaution that could be taken, extinguiſhed all the fires in the camp.

About this time we called to mind ſeveral memorial days in our church, and as we were confined on ſhore by the reſtleneſs of the lake, the Brethren and Siſters requeſted that the ſeventh might be celebrated with a lovefeaſt for the whole congregation. The propoſal was very agreeable to us. The Siſters accordingly went to work to make cakes, and the Brethren cut down timber for a table and ſeats. In the afternoon we drank tea together as a congregation, with that joyous ſolemnity which beſpeaks chriſtian fellowſhip. We called to mind that our Brethren at Fairfield would alſo meet at a lovefeaſt to-day, and would doubtleſs think of us in love; as alſo the congregationsat Bethlehem and Nazareth, and other places. Brother Zeiſberger encoraged the Brethren and Siſters to look to, and depend on our Savior in all circumſtances; He would continue to be with us, as He had been hitherto, and would bring us ſafely to the place of our deſtination. This was truly a feſtival-day to us. How exceedingly delightful is it thus to raiſe an altar to our Jehovah-Jeſus in the midſt of the wilderneſs, which, is as well His temple, as the moſt ſumptuous and ſtately edifice, conſecrated and appropriated to His ſervice.

The 9th, we proceeded to the Chitqueu or Deep River. Two miles above its mouth a few families of Mohawks have lately made a ſettlement.

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The 10th, we paſſed along a high ſhore, conſiſting of horizontal ſtrata of ſtate, in ſome places 150 feet high. This is an extremely dangerous bank for canoes to paſs, as there is no landing place for nine miles ſucceſſively. High as the ſhore is, the waves of the lake ſometimes beat over it. We regarded it as a token of our Savior's providential care over us, that we could paſs this place in perfect ſafety. The lake remained on this and the following day as ſmooth as glaſs. We never ſaw it ſo before, for ſuch a length of time, during the whole journey. During this and the following day, Brother Zeiſberger and his wife went by land with ſome of the Indian Siſters.

The 11th, after paſſing ſtill higher rocks than thoſe we had ſeen yeſterday, we arrived at the mouth of the Cayahaga river, thus concluding, if not the moſt difficult, at leaſt the moſt dangerous part of our voyage. We now bid adieu to lake Erie, having according to our calculation, made 220 miles in nineteen days, along its banks.

We went up the Cayahaga ſeveral miles to-day. It forms the boundary between the dominion of the United States, and the Indian country, properly ſo called. In the evening Brother Zeiſberger congratulated the congregation on their ſafe arrival thus far; after which they made the woods reſound with hymns of thanks and praiſe.

Our daily proceedings were commonly as follows:

Every day began and ended with prayer and praiſe. On a general call, at break of day, after the morning-meeting the young men went out to hunt and did not return till about nine or ten o'clock. During this time the women dreſſed the proviſions for the day, and all who ſtaid at home breakfaſted. On the return of the hunters, and after they had made a hearty meal, we re-entered our canoes, and puſhed on as faſt as poſſible till about five or ſix o'clock,

when we encamped again, and prepared for our ſupper and night's lodging. It was pleaſing to ſee how quickly this was effected. In twenty minutes or half an hour after we landed, every family had a roaring fire, with a kettle full of proviſion hanging over it. The women were perhaps preparing to bake bread, or employed with their children; and the men, if not aſſiſting in the domeſtic concerns of the family, were ſeated on their mats, and ſmoking their peaceful pipes. Every one ſeemed induſtrious, contented, and happy. In the woods Indians are every where at home, and at their eaſe.

The 12th, our people were in uncommon high ſpirits. As they were rowing up the ſtream, they ſaw a large rattle-ſnake ſwimming near the ſhore. One of them immediately ſtruck him twice acroſs the back with his ſetting pole, and then ſeizing him by the tail, pulled off his rattles, which were thirteen in number. We found afterwards that theſe venomous creatures, the ſight of which will make even an Indian ſhudder, were numerous along the banks of this river. It deſerves notice, that though Brother Zeiſberger has been upwards of fifty years a traveller in the Indian country, and has ſeen and ſtepped over hundreds of rattle-ſnakes, and once trod upon one before he noticed it, yet he has never been hurt by them; which we believe may alſo be ſaid of all our Miſſionaries, who have travelled among the Indians.

The 14th, we had a tremendous ſtorm of thunder, lightning, rain and hail. Some of the hail ſtones were nearly an inch in diameter.

The country now became mountainous; the bottom of the river ſeemed paved with flat ſtones, in ſome places they were ſcarcely covered with water; very frequently the Indians had to wade in a ſtrong current, and drag the canoes over rapids and cataracts.

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The 16th, we saw many tracts of elks and beavers. Our course was now further impeded by heaps of fallen timber, which in many places lay across the river, and required cutting through, before we could pass them.

The 17th, was the hardest day for our Indians of any which they had yet experienced on the journey. It was extremely difficult to get forward, but they worked manfully. We passed a remarkable place, to which we gave the name of *the saddle*. The river makes here a circuit of above a mile, over a surface of horizontal rocks and then arrives nearly at the place where it set out, separated merely by a small, but high ridge of stone and earth, across which one may sit, as on a saddle.

The 18th, we found to our joy that we had passed all the rocks, and were again in deep water. We were now again able to make twelve or fourteen miles a day.

The 19th, in the evening we arrived at the Cayahaga carrying-place, where we had to quit that river, which now took a north-easterly course, and proceed south to the Muskingum. Our first business was to unload the canoes, which were afterwards hid among the thick underwood, for future use, either of ourselves, or any of our friends who might have occasion for them. The carrying place is ten miles over.

The 21st, a beginning was made to convey the goods overland. At noon Brother Zeisberger baptized Salome's sick child, at the request of the grand parents, and named him George. He made use of this opportunity seriously to exhort the mother to alter her course of life, and turn to our Savior.

In the evening of 22d, we were all, except one family, actually encamped on the Muskingum river, with all our baggage around us. The general willingness shown on this occasion,

occaſion, made that a work of eaſe and diſpatch, which might otherwiſe have been attended with difficulty and delay. Our people had however exerted themſelves much, and we wiſhed that it had been in our power to ſhow our ſatisfaction and thankfulneſs by ſome ſuitable preſent, but our journey had been ſo long, that we began altogether to be very poor, even in the moſt neceſſary articles.

Brother Zeiſberger has made almoſt innumerable journies with Indian Brethren and Siſters, and always found them, as they approved themſelves on this occaſion, willing, tractable, faithful, patient in fatigue, quiet, good-humored, attentive to their buſineſs, perſevering amidſt great many difficulties, and always ready to hearken to and follow advice, if given them with diſcretion and prudence. But on no former occaſion were they ſo kind and obliging as now, which was particularly obſervable among the young people educated in the congregation. This journey afforded Brother Mortimer, (who had lately entered into the ſervice of the Miſſion) an excellent opportunity of becoming acquainted with their character, as we were all cloſely connected, like one family, and ſaw and converſed with each other frequently.

We now ſent Chriſtian Gottlieb with a letter to the Brethren Heckenwaelder and Edward at Gnadenhütten, to apprize them of our near reproach, and to requeſt a ſpeedy ſupply of proviſions, as we ſhould all ſoon be in great want. In ſome families the poor children were ſeen crying for bread, while the afflicted mothers ſighed or dropped a ſilent tear, becauſe they had none to give them. We would fain have ſent a meſſenger earlier, and had with this view frequently conſulted with the Brethren, but did not ſee how one could be ſpared, before we arrived at this place.

New

New difficulties now presented themselves. Canoes were wanting to take us down the Muskingum, and suitable trees could hardly be found to make them of, the timber hereabouts being very small. Two solitary trees, which appeared most promising, on being cut down, split to pieces with the fall, that they could not be made use of. A number of small canoes were now made, two of which were bound together so as to form a raft, on which the heavy baggage could be brought lower down the river, in hopes of finding larger timber fit for canoes. The light baggage and the small children must till then be carried on our shoulders.

While this preparation was going forward, the weather, which had hitherto been uniformly warm, and sometimes hot, became suddenly uncommonly cool for the season of the year. There were severe frosts in the night of the 24th and 25th, which we afterwards understood were general throughout the country. Our fires, which in the first part of the journey were kept burning all night only as a defence against the musquitoes, were now well supported for warmth's sake. In this respect Indians never neglect to make themselves as comfortable as possible.

The wolves, whom we had before seldom seen or heard, began now to howl terribly. Whenever their dismal tones, the probable tokens of hunger, were heard, our dogs answered them by a general barking, which had at least the effect to keep them at a respectful distance. The American wolf will otherwise, if hungry, sometimes threaten a man; but he is too timed and cautious to venture to hurt him, if on his guard.

The 26th at noon we were at length enabled to begin our voyage down the Muskingum. It went at first slow, on account of the unwieldiness of the double canoes.

The

The 27th, at eleven o'clock in the morning, was the funeral of the child George, who had departed this life the preceding evening. The family were ſorrowful on account of the event, but we thought that we could plainly diſcern the hand of God in it for good. The grave was well defended with poſts and logs of timber, to prevent its being opened by wolves.

The 28th, we were refreſhed in ſpirit by the return of Chriſtian Gottlieb from Gnadenhütten, with welcome letters from Brother Heckenwaelder, and from Brother Ettwein at Bethlehem.

The 30th, at eleven o'clock we were enabled to continue our courſe, and made good progreſs. We found ourſelves now in that good country, which the land along the Muſkingum is known to be, and for which it has become celebrated. The river now opened, and the tracks of the deer on its banks were in many places as numerous as thoſe of the cattle around a Penſylvania farm-yard.

Oct. 1ſt, the banks of the river exhibited every token of fertility, in the appearance of the timber, the height and rankneſs of the weeds, and the abundance of grape vines loaded with fruit, which, as it were, offer us their ripened cluſters to regale and refreſh us. Thoſe who went by land often found abundance of honey in the trees. At times the bed of the river preſented us with the diverting ſpectacle of thouſands of fiſh of various kinds, while numerous flocks of geeſe, ducks and turkies fed on its banks. It ought to be noticed however, that this was the moſt plentiful ſeaſon of the year for game.

The 3d, we paſſed the Tuſcarabi, and not far from thence the place where fort Lawrence formerly ſtood.

The 4th was the fifty-firſt and laſt day of our journey. It rained hard in the morning, but the ſun ſhone bright when

when we reached Schoenbrun at one o'clock in the afternoon. Thanks and praiſe filled our hearts, that our Savior had thus brought us ſafely to the place of our deſtination.

Thus, after a period of above 17 years, ſince the Indian congregations left the Muſkingum, (See Loſkiel's Hiſt. P. III. Chap. ix.) a ſmall part of the remainder of them is going to form a ſettlement there again. Before their captivity they were numerous and flouriſhing; the Spirit of God ruled powerfully amongſt them, and the prevailing grace and devotion of heart to our Savior, ſeemed to anſwer to the deſcription given in holy writ of the firſt chriſtian church at Jeruſalem. There was then the pleaſing proſpect of the goſpel being generally embraced by the Delaware and other nations, and nothing ſeemed capable of impeding its further progreſs. Why our all-wiſe Savior did then permit the enemy of ſouls to gain, to appearance, advantage over his cauſe and people, by checking the progreſs of his goſpel, is a myſtery which we cannot pretend to unravel. But this we know from his word, that He poſſeſſes all power in heaven and on earth, and that the very gates of hell ſhall never prevail againſt his church. This preſent apparent evil will therefore be productive of future, ſubſtantial good; and facts make it appear probable that it will be ſo. By the diſperſion and continued wandering of the Indian congregation, ſome general knowledge of them, and of their faith and character has been very extenſively circulated among their countrymen, even beyond the river Miſſiſippi; many individuals who had heard the goſpel, have borne teſtimony among the heathen, both in their life and death, of their faith in a Savior; the unmerited ſufferings of the Indian Brethren and Siſters, and their patient ſubmiſſion to them, have produced an univerſal national ſympathy and regard for them. Theſe are circumſtances which ſeem to forebode a ripening harveſt of ſouls, a ſpeedy and more glorious ſpread of the goſpel

among the Indian nations. Till lately it was impoſſible for the whole or any part of the Indian congregation to form a ſettlement on the Muſkingum. The attempt ſeems now to be attended with no difficulty, and has diffuſed a general joy among the heathen, who have on ſeveral occaſions expreſſed a deſire that they would come and ſettle alſo in *their* country. There is alſo among our Indians a general deſire to live to our Savior, and to be inſtrumental in promoting the ſalvation of their fellow-men. Theſe are further tokens for good, encouragements to *abound in the good work of the Lord*, with the hope that our *labor will not be in vain in the Lord.* Our call is: *to be fellow-laborers with God.* He, as the Lord of the harveſt, appears to have provided ſufficient work for us, to have prepared our way before us. "If we "*lift up our eyes, and look on the fields, they are white already to harveſt.*" John iv. 35. The harveſt moreover is great, and the laborers are few; we pray therefore the Lord of the harveſt, that he would be pleaſed to ſend forth more laborers into his harveſt. Luke x. 2.

Upon the whole, we are of opinion, that no combination of circumſtances, more favorable than the preſent, can with propriety be looked for, to induce the making vigorous attempts to ſpread the ever-bleſſed goſpel of our Redeemer far and wide among the Indian nations. Throughout the continent of North-America this is a time of profound peace. From the Muſkingum and the Thames acceſs may be had to, and a communication be kept up with the moſt remote Indian ſettlements. Should, in caſe of any future Indian wars, or the unfavorable diſpoſition of the chiefs, the meſſengers of the goſpel, or their converts, be under the neceſſity of ſeeking places of refuge, they would now find them in our chriſtian Indian ſettlements built on lands belonging to the Brethren, in Canada, or in the United States, or in both. We have full confidence in the

dear Brethren, under whom we act, that on their part no expence or exertions will be spared, and that every thing which is, humanly speaking, *possible*, will be done towards the further propagation of the gospel among these heathen. But amidst all the difficulties and obstructions which may present themselves, our chief reliance is, that what may sometimes seem impossible with men, is possible with God, and that nothing can withstand his mighty arm. May He in mercy enable us his poor, unworthy servants, and all who are, or may in future be engaged in the same arduous work with ourselves, to serve him with faithfulness, zeal, and true humility of heart, in harmony of spirit, and with fervent love to himself, that thus, whatever *he thinks fit*, may be effected through us, to his honor and glory! Amen.

DAVID ZEISBERGER,
BENJAMIN MORTIMER.

Extract of a Letter from Brother Henry Tschirpe, *Missionary in* Antigua, *to the Secretary of the Society.* *November* 28, 1799.

WE duly received the letter in which you recommended to us the Rev. James Curtin, a Missionary sent out by the Bishop of London to instruct the negroes in the principles of Christianity. We found him answering your description. He has labored here with great earnestness and indefatigable zeal, but I am sorry to mention, lost his wife and infant son, in the beginning of this month, if I remember right. I cannot tell whether he will remain here, or return to England.

It gives me great satisfaction to be able to inform you, that Brother Turner and his wife, with Sister Skelton, arrived safe with us on the 19th of November. As it just

happened, that we had a conference on that day, at which the Miſſionaries from all the three ſettlements were preſent, we all bid them welcome with joy. In the evening-meeting we joined with the negroes preſent to render thanks and praiſe to God for His preſervation, and all the mercies He has ſhown to them and us, by bringing them ſafe and well to us acroſs the great waters.

On the 20th, Brother Turner delivered his firſt addreſs to the negroes on the word of the day. "*Serve the Lord with gladneſs, come before His preſence with ſinging.*" Pſ. c. 2.

On the 24th, we had our laſt general prayer-day in this year, on which twenty-four negroes were baptized. Our Lord Jeſus Chriſt was indeed preſent with us, and a great emotion of heart prevailed, eſpecially among the new-baptized, who ſhed many ſilent tears. Brother Turner, Brother Adolph and I, who adminiſtered the ſacrament, were greatly moved, and our very hearts melted with gratitude to the Lord for the mercy He ſhows to theſe His poor black ſheep. In a ſubſequent meeting of the congregation, one man and one woman, baptized in other chriſtian denominations, were received into our congregation and ten perſons readmitted.

On the 26th, I haſtened to conduct Brother and Siſter Turner to Gracehill, where in the evening the church was nearly filled with hearers. After I had ſpoken on the text of the day: *O ſend out Thy light and Thy truth, let them lead me, let them bring me unto Thy holy hill and to Thy tabernacle* Pſ. xliii. 3. I recommended them to the prayers, love and confidence of the negroes: which they cheerfully anſwered. by uttering a loud and unanimous YES. We then kneeled down and entreated the Lord to bleſs this congregation and its future miniſters.

At Grace-bay, Brother Miller had aſſiſted Brother Reichel, the reſident Miſſionary, on the prayer-day, when twelve

twelve negroes were baptized and three readmitted. This new congregation is, in a word, a miracle in our eyes. We had no other view in forming this ſettlement, than to give an opportunity to our old communicants and others, belonging to us, who were too far off, or too old and infirm to attend the chapels either at St. John's or at Gracehill, to to hear the goſpel, to have the ſacrament adminiſtered unto them, and be properly cared for by a Miſſionary, living here: and indeed we hoped that perhaps in time one or other among the neighboring negroes might be won for Chriſt, which we ſhould conſider as a great additional favor But only examine their diaries, how many are admitted to the claſs of candidates for baptiſm, and how many baptized, all heathen, when this place was firſt eſtabliſhed. The Church, then built, is already too ſmall for the Communicants alone, though they come in two diviſions. What do you think of this? If but the Lord would open the hearts of ſome of thoſe, to whom he has given the riches of this world, that they would aſſiſt us, in providing the external means for the ſpreading of His kingdom in this place, what might not be done. Yet we have alſo cauſe to be thankful for the regard and good will, eſpecially of ſome perſons of the firſt rank in this iſland.

I have lived to ſee very bleſſed ſeaſons in Antigua, which will always remain in grateful remembrance with me. I have ſeen many converted, baptized, and proſpering for the Lord in His Congregation. I have ſeen many depart in faith, peace and joy, out of this world into the preſence of our Savior. I have alſo ſeen others going aſtray, whom I could not but pity: ſome of them have turned again to the faithful Shepherd and Biſhop of their ſouls. I have—O how often! felt how graciouſly the Head of His Church and congregation owneth theſe black ſheep as his flock! would you but come and ſee, perceive and feel, that the Lord is here!

here! I am often bowed down at the feet of Jesus, and think; "O Lord! what a poor, sinful and worthless being am I; and yet thou countest me worthy to serve Thee in this Thy vineyard! O that I might always testify of Thee and of the power of Thy redemption, of Thy death and all-atoning blood, shed for the sins of the guilty world, by my words, walk and conversation. O that my heart might always be filled with the love of Jesus, and my lips overflow and pour forth the praises and mercies of Him, who has redeemed me and those that hear me!

I recommend myself, my fellow-laborers, and the mission under our care, to your loving remembrance and to the prayers of all our Brethren and friends every where.

VARIOUS ACCOUNTS.

1. IN the reports from *Antigua* the following account of the mission in that Island, was given. From its commencement in 1756, to the opening of the new-chapel at St. John's in 1773, 295 negroes had been baptized, since which time to October, 1798, 7036 adults and 1512 children, in all 8548 persons had received holy baptism.

2. In St. Kitt's, where the work of God continues to flourish, 192 persons were baptized in 1798.

3. At Mesopotamia in Jamaica nine negroes were baptized and 13 admitted as candidates for baptism in the year 1799.

4. From Surinam, letters have been received of different dates, up to September 1799, by which we learn that our mission-settlements, both among the slaves, the free-negroes and the Arawack Indians at Hoop, live in peace, and, through the gracious preservation of God, have enjoyed rest, and increased in number and grace. Since the English have taken possession of that colony, the communication with Europe is again open, and our Brethren have in all places received the best assurances of good-will and protection from their new governors.

5. From

5. From Bavian's-Kloof we have received no account of a later date than July 12th, 1799, by which it appears that thirty-one Hottentots had been baptized and ſixteen admitted to the Lord's Supper, ſince the beginning of the year. The Miſſionaries were diligently employed in building the new Church. They expreſſed great ſatisfaction in having had a viſit from Dr. van der Kemp and another Miſſionary, appointed by the London Miſſionary Society to preach the Goſpel to the Caffres. In February, 1800, ſix aſſiſtants left England to join our Brethren at Bavian's-Kloof.

6. From Greenland the following accounts have been received: The Miſſionary, John George Grillich, from Lichtenau, experienced a ſingular proof of the preſervation of God, on his voyage to Europe, being called home on buſineſs of the miſſion. He left Greenland in October, 1798, with a ſhip belonging to Julianenhaab, but after a voyage of five weeks, the veſſel was ſo much damaged by drift-ice, that ſhe was obliged to return. In February, 1799, he again ſet ſail in the ſame ſhip for Copenhagen, but the quantity of drift-ice at ſea was greater than before, and they were cloſely hemmed in by it, from the 18th to the 25th of that month. At length finding the ſhip ſo clogged and injured by it, that ſhe could not be ſaved, the captain was under the neceſſity of quitting her, with all the property on board. On the laſt-mentioned day therefore the whole ſhip's company began their march over the ice, dragging a boat after them. They ſpent two nights in the open air, and had no means of quenching their thirſt, but by drinking melted ſnow. On the third morning they came to open water, put in their boat and ſailed five leagues, when they again reached the barren coaſt of Greenland. They had ſcarce landed, before a moſt tremendous ſtorm aroſe with ſnow and ſleet, ſo that had they been ſtill at ſea, they muſt all have periſhed. They therefore in fellowſhip returned moſt fervent thanks to God for their deliverance. But now

they

they were in a very diſaſtrous ſituation, without any food or covering for the night. On the following day however it pleaſed God to ſend them a favorable wind, with which they ſailed five leauges, and reached the colony at Frederickſhaab in ſafety, where Brother Grillich was detained till April, and could not reach Lichtenfels till in May. He at length arrived ſafe at Copenhagen, October 29th, with the ſhip from Godhaab.

The letters brought by him from Lichtenfels and Newherrnhut, dated Auguſt 12th, and 18th, 1799, give us the pleaſing information, that thoſe congregations go on to proſper. At Newherrnhut five, and at Lichtenfels ſeven perſons, baptized as children, had been ſolemnly received into the congregation. In the former place eighteen, and in the latter ſeventeen, had departed this life. Among the former, Theophilus, a faithful Greenland aſſiſtant, whoſe loſs is greatly deplored by the Miſſionaries. One at Newherrnhut, and three at Lichtenfels, were drowned by the overſetting of their Kajaks.

Since Brother Grillich's arrival, we alſo received letters and diaries from Lichtenau dated in September, 1799. They mention, that Brother Beck and his wife, coming from Europe, had a narrow eſcape in the drift-ice, on their voyage from Frederickſhaab to Lichtenau, a diſtance of 300 Engliſh miles, their boat having been jammed in between two large flakes of ice, and in danger of being overwhelmed by the formation of an ice mountain, cloſe to them, while they were in this helpleſs ſituation. But by great exertions and the protecting care of God, they were at length diſentangled and brought ſafe to their deſtined place. At Lichtenau, the work of the Lord has proceeded with great bleſſing, four heathen had been baptized, and ſix were received into the Congregation. At the cloſe of 1798 there were 293 chriſtian Greenlanders at Newherrnhut; 331 at Lichtenfels, and 391 at Lichtenau. In all 1015 perſons.

Extract of a Diary of the Miſſion at St. John's *in* Antigua, *from April* 1797 *to April* 1798.

APRIL 2d, we celebrated the Lord's Supper with 688 of our communicants, belonging to the town-diviſion. Sixteen partook for the firſt time, two were readmitted, and 29 were preſent as candidates. In ſpeaking with our people previous to the communion a negroe-ſiſter, near 100 years old, ſaid: "I was converſing with our Savior all the way in coming hither, about the ſtate of my ſoul, and I found that I had grieved him by not attending the chapel as often as I might have done." Being told, that ſhe was almoſt blind, and exceedingly bowed down with age and infirmity, and that we therefore did not expect her often, but rather wiſhed her to conſider whether ſhe had grieved the Lord by indifference and want of love towards him; ſhe anſwered: "Whatever may be the cauſe, I feel that I am not what I ought to be, but I will turn as a wretched, helpleſs ſinner to him."

On the 5th, we viſited the ſick in the town with much ſatisfaction.

On the 7th and 8th we were diligently employed in ſpeaking with the new people, ſome of whom came for the firſt, and others for the ſecond time to us, and we perceived with pleaſure, that in the hearts of many, a true and earneſt deſire has been excited, to know what they muſt do to be ſaved. Some declared with much emotion their concern about their ſituation and their wiſh to know our Savior. For theſe ſeveral years paſt, we have always invited thoſe, who have been excluded on account of deviations, to come on the ſame days with the new people, and though they render our labor more heavy and ſometimes even unpleaſant, yet we

remain thereby in ſome connexion with them, and many a one is reclaimed by patience and attention. Some of them had been excluded for theſe eight and twelve years paſt, in whom we diſcovered great ignorance, and very erroneous ideas about ſpiritual matters.

On the 9th, a communicant on H's Eſtate departed this life. She was a worthy character, cheerful as a child, and her whole ſoul cleaved to the Lord. She was probably upwards of an 100 years old, for her ſon, who is one of the negroe-aſſiſtants, is old and grey-headed. Brother Reichel from Gracebay buried her, and wrote afterwards to us. "There was a very numerous company at the funeral, and I felt great cheerfulneſs in preaching to them." We can in general declare, that our people on this Eſtate diſtinguiſh themſelves by their ſimplicity and cordiality, and we often pray that the Lord would preſerve them therein, and grant them to grow in his grace and knowledge.

The Paſſion-week was ſpent in bleſſed contemplation of the ſufferings and death of our Redeemer, and great numbers attended the daily reading of the hiſtory of this week, from the harmony of the four goſpels. Eaſter Sunday was a day of great joy, and we experienced powerfully that the Lord himſelf was preſent with us. It being the monthly prayer-day, we were engaged with our people, both in our dwelling and at the chapel, from five in the morning till five in the afternoon, without the leaſt intermiſſion; 34 adults were baptized, and 29 new people admitted to the claſs of candidates for baptiſm.

On the 19th, an old communicant departed this life very happily. He had a deep impreſſion of the love of Jeſus in his heart, of which his words and actions teſtified. His walk was quiet, upright, and ſimple. For this year paſt, whenever he came to ſpeak with us previous to the enjoy-

ment

ment of the Lord's ſupper, he declared his ardent deſire ſoon to depart and be at home with Chriſt. He generally expreſſed himſelf thus: "Here I am again, a poor old man with one foot in the grave. I rejoice that I ſhall ſoon ſee my Savior face to face. He has forgiven me all my ſins, and I am ready to depart whenever he calls me."

On the 21ſt, Brother Tſchirpe was ſent for to ſee an old negroe woman, whom her miſtreſs wiſhed to have baptized. After having ſpoken with the patient, whom he found extremely ignorant, having not the leaſt conception of God, or her own ſinful ſtate, and believing that where other human ſouls went to, thither ſhe ſhould likewiſe go after death, he declared to her miſtreſs, that he could not for conſcience ſake baptize her in that condition, but after preaching the goſpel of Jeſus Chriſt to her, commended her in fervent prayer to him, who died not for our ſins only, but for the ſins of the whole world, that He would have mercy upon her, inſtruct her by his Spirit, and lead her to the knowledge of Himſelf. The caſe of a candidate for baptiſm, whom he viſited on the 22d, was very different indeed. She had herſelf ſent to beg that ſhe might be baptized. As ſoon as he entered her chamber, ſhe began to tell how earneſtly ſhe prayed to our Savior to forgive her all her ſins, appealing to his great love in having died the death on the croſs, to ſave her alſo. This ſhe uttered with many tears, and the company preſent, which was pretty numerous, were all greatly moved and edified by her declarations. On the 23d, all thoſe negroes who had been either received into the congregation or admitted to the holy communion ſince Eaſter 1796, had a meeting with a view to remind them of the grace conferred on them, and to encourage them to walk worthy of their high and heavenly vocation. They amounted in all to 377 perſons.

In ſpeaking with the baptized, one of them ſaid: "I have a very bad, ſinful, and thoroughly depraved heart. But I knew nothing of it, till I came to your chapel. There I heard ſweet words of our Savior, which ſoftened my heart and made it melt within me.

On the 26th, an old ſick candidate for baptiſm was viſited by us, and as we found her truly broken and contrite in heart, and longing to be waſhed from her ſins in the precious blood of Jeſus, holy baptiſm was adminiſtered to her, during a moſt powerful perception of the preſence of the Friend of ſinners. As to her body, ſhe was a moſt miſerable object. She had loſt one hand and was nearly loſing the other and one foot, by a ſcrophulous diſorder, and it was almoſt more than we could bear to be in her hut.

In this month we were often diſturbed by rumours of war, and by the threats of the enemy, whom we have in our neighbourhood, but to this hour the Lord has mercifully averted all harm, for which we thank and praiſe him daily.

May 2d, a poor ſick negroe woman came, as uſual, to the meeting on H's Eſtate, not being able to proceed farther for pain and weakneſs. Speaking with the miſſionary, ſhe ſaid: I pray God to bleſs my maſter and miſtreſs, and my teachers abundantly. Being aſked; what ſhe prayed for for herſelf, ſhe replied: "Dear Savior! I am a poor ſinner; have mercy upon me and pardon my many ſins; I am ſick, help me; I am very weak, ſtrengthen thou me!" She was encouraged to continue to pray thus, for ſhe would certainly find her prayers anſwered.

On the 8th, in the afternoon, we felt a conſiderable ſhock of an earthquake.

On the 9th, before breakfaſt we had the unexpected pleaſure, to receive Brother Adolph and his wife from Europe, laſt from St. Thomas, ſafe and well, and in the evening

evening-meeting which was numerouſly attended, the negroes having heard of their arrival, we commended them in prayer unto the Lord, entreating him to bleſs them in their future work, as our fellow-laborers in this miſſion. Having received by them the pleaſing intelligence, that Brother Verbeck, a member of the Elders Conference of the Unity, would viſit this miſſion probably in July next, we mentioned it firſt to the aſſiſtants in their conference, and then to the whole congregation, exhorting them to pray, that the Lord would protect them on their voyage, and bring them ſafe to us.

On the 22d and 29th, we received ſeveral articles of food and cloathing from England, with great thankfulneſs.

June 3, we viſited a baptized negroe-ſiſter in the town. Among other declarations of her love to and faith in Jeſus, ſhe ſaid: "My ſins have crucified my Lord and Savior; I have been the cauſe of all his ſufferings and death. Yet he has forgiven me my ſins, and will receive me in mercy, for the ſake of his blood ſhed for me, when I depart hence. I am no longer concerned about my children; I have committed them to God. He can care for them better than I can, and will ſave them, if they but turn to him." She pronounced this with ſuch confidence of ſoul, that it penetrated into our very hearts.

On the 4th, we celebrated Whitſunday with much bleſſing. The chapel was crowded, and a great number of eager hearers ſtood without.

On the 11th, being the monthly prayer-day, thirty negroes were baptized, and thirty-five added to the candidates for baptiſm. And on the 2d of July, being a prayer-day for the children, eight children were baptized. To-day five men and eleven women came from one plantation and beſought

fought us to write down their names, "becauſe they had reſolved to ſurrender their hearts to our Savior." We have not yet ſeen ſo many coming in a body from one plantation. It is called Salmond, and we ſhall have occaſion to ſpeak more of it below.

On the 7th, was the funeral of a negroe, who had departed this life with joy on H's plantation. A few days before his diſſolution, he uttered the following ejaculation with great fervor and confidence: "Now I am ready, dear Savior! I wait for thee and for my final redemption! Come ſoon, O come!" His miſtreſs was preſent, and told us with much joy, how cheerfully he ſpoke of his departure. The text choſen for his funeral ſermon, was "*Be thou faithful unto death, and I will give thee the crown of life.*" His miſtreſs ſaid afterwards: "This was truly the caſe; our Charles was faithful unto death, and I doubt not but that the Lord Jeſus has given unto him a crown of life." Thus this poor negroe was honoured in his death, and his funeral attended with remarkable ſolemnity, both on account of the profound ſilence kept by the crowd, and becauſe his miſtreſs with her whole family walked after the corpſe. On our return home, we were accoſted by the manager of a neighboring plantation, who invited us to viſit him. He ſaid, "I underſtand, you were formerly not well liked on this eſtate, but be aſſured you will now be very welcome, and if you chuſe to meet and preach to the negroes in the evenings, we ſhall all be glad of it." We promiſed to avail ourſelves of his kind offer.

On the 17th, a ſick girl, daughter to one of our communicants, was baptized on a neighboring eſtate. Several young people were preſent and ſhed many tears during the tranſaction. She had a dreadful diſorder, but the Lord ſoon delivered

delivered her by a ſpeedy diſſolution of the body. On the 24th, another of our negroes departed this life, rejoicing in God our Savior.

Auguſt 1ſt, at ſix in the morning, we had a violent ſtorm of thunder. The lightning ſtruck into, and ſplit the flag-ſtaff on Rat Iſland, about three minutes walk from us; another flaſh darted into a caſk of water near our houſe, but did no miſchief. For this preſervation, as likewiſe for the refreſhing rain accompanying the ſtorm, we thanked the Lord in the evening-meeting. A boy belonging to an European family in our neighborhood, who of late attended our chapel, was ſo frightened at the ſtorm, that he was taken ill and died. Three days before his departure he exclaimed: "God my Lord calls me; he has pardoned all my tranſgreſſions, and the gates of heaven are opened unto me."

On the 14th, a little after five o'clock we were rouſed by two ſhocks of an earthquake, which laſted ſome ſeconds.

In the afternoon was the funeral of Peter, an old aſſiſtant among his nation. The following event was made the bleſſed means of his being awakened to a ſenſe of ſin and a deſire to know our Savior. A baptized negroe woman was once walking home after the evening-meeting and met this man, then called Pero, and chief driver upon another eſtate, juſt as he was going to kill a hen, belonging to a poor negroe woman, which had treſpaſſed upon his proviſion-ground. The baptized negroe repreſented to him, that it was an act of great injuſtice to deprive the poor woman of her property. On the following day, he came to her with a large driver's whip, and many threats, demanding in an imperious tone of voice, what right ſhe had to reprove him. She told him again, what ſhe thought of the tranſaction, repeated what ſhe had heard at the meeting, and preached the Lord Jeſus to him with ſuch energy, that it pricked him to the heart. He

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burſt into tears and aſked, what he ſhould do to be ſaved? She then directed him to our Savior and adviſed him to ſpeak with Brother Brown, then miſſionary here. He did ſo, and the Lord was pleaſed to work a thorough change within him. After he had become a communicant, he married, and both he and his wife led a moſt exemplary and chriſtian life. They were both appointed aſſiſtants and diſcharged their duties in the moſt faithful manner. When his wife aſked him on the day on which he departed, whether he would have any thing to eat, he anſwered, "O no, I hunger only after my Saviour, and deſire to behold his face. Weep not, I am redeemed, and nothing ſeparates me from him."

On the 21ſt, Brother Tſchirpe went upon repeated invitations from the manager, to Salmond's Eſtate, to keep the firſt meeting there. But as the houſe, deſtined for that purpoſe, was not yet ready, the manager had fitted up a negroe-houſe for it, and came himſelf to the meeting. After ſinging an hymn, Brother Tſchirpe ſpoke with the negroes in a familiar way, exhorting them to be thankful to the Lord, and to make good uſe of the liberty granted to them, to hear the goſpel on the plantation. The negroes promiſed all obedience, and at laſt one of the aſſiſtants preſent roſe up, and expreſſed to the manager in the name of all the negroes their thankfulneſs for his goodneſs, adding, that it gave him and all good and faithful negroes much pain to find, that he had ſo much trouble with many of them, for ſome had been very refractory. The manager in anſwer declared his readineſs to promote their welfare to the beſt of his power, and if the meeting-houſe, now building, ſhould prove too ſmall, to build them another. Tears were ſhed by all preſent during this converſation. Brother Tſchirpe then addreſſed the company on the words of the text; "*A*

light

light to enlighten the Gentiles." He alſo mentioned to the negroes, that juſt on this day, when a beginning was made to preach the goſpel on this Eſtate, the Brethren had, ſixty-five years ago, commenced their labors among their nation. The meeting was concluded with prayer, for a bleſſing upon this firſt beginning, and upon the whole work of God amongſt the heathen every where.

On the 30th, a dying negroe woman addreſſed thoſe around her thus; "I am ready to depart this moment to my Savior: even in eternity I ſhall not be able to thank him ſufficiently for what he has done for me." All preſent were moved to tears by the cheerful manner in which ſhe uttered theſe words.

On the 31ſt, was the funeral of an old faithful aſſiſtant, who departed moſt happily out of time. For ſeveral years paſt, ſhe had been blind, but even then, and on her ſick-bed, exerted herſelf to be of ſervice to the negroe women who viſited her, and ſpent her time in converſe with the Lord. She poſſeſſed ſomething remarkably cordial and inviting in her manner, gave always very good advice, and reproved with the mildneſs of a mother. It was her greateſt delight to teſtify to every body of Jeſus, as her Lord and God, with whom ſhe had found reſt and comfort for her ſoul. All the people valued and reſpected her, even at a time, when great reproach attended thoſe, who came to hear the Brethren, and ſtones were thrown at them as they paſſed.

We were much pleaſed in theſe days to hear how earneſtly the married people deſire to walk worthy of the goſpel. A baptized married woman, ſpeaking of her unbaptized huſband, ſaid; "Our Savior can ſoon change his heart, if he would but fly to him and pray him to do it. He has indeed a heavy tongue, and cannot ſpeak plainly about himſelf, but our Savior can hear him, if he only ſpeaks in his heart. I wiſh

to ſee him make farther advances in the grace of the Lord, for all that concerns him, concerns me.

On the 6th, Brother Tſchirpe went to viſit Mr. Hill, the above-mentioned manager on Salmond's eſtate, but found him ſo weak, that he could ſcarce take any notice of his viſit, and he died the ſame day. It grieved us much to loſe this worthy man ſo ſoon; we were however glad to hear ſometime after that a good man will be appointed to ſucceed him.

On the 24th, the children had their prayer-day, when upwards of 800 children met. Seventeen infants were baptized into the death of Jeſus.

On the 25th, a ſick negroe on being viſited, ſaid: "Our Savior often viſits me, and is indeed always with me; yet ſometimes I feel as if he was gone, and am weak and comfortleſs. Then I cry and weep, and He is ſo gracious, as to return to me again and again."

October 6th. Brother Adolph preached on Salmond's eſtate, and had an agreeable and profitable converſation with the new manager, concerning the miſſions of our church and their maintenance. Both the manager and one of his friends attended the preaching.

On the 12th, a negroe, on being aſked what our Savior had done for us, replied; "He has cauſed us to know that we are miſerable ſinners, and deſerve condemnation, but alſo that he has ſuffered the puniſhment due to us, and died to bring us to life. O how I wiſh that we might all come to him, and be more firmly grounded upon his atonement, yea that all the world might know him."

In the night between the 24th and 25th there was a tremendous ſtorm of thunder. The lightning ſtruck into the houſe of Mrs. Eccleſton, one of our particular friends, entering the edge of the roof in two places. It deſtroyed a bookcaſe

bookcaſe on the firſt floor, and ſet fire to the books. Then paſſing into the ground floor, it broke all the windows, ſhutters, and looking-glaſſes, but the fire was ſoon quenched, partly by the violent rain, and partly by the timely exertions of the negroes, who immediately ran to extinguiſh the flames. In our evening-meeting, we offered our fervent thanks to the Lord, for averting all farther harm, and commended ourſelves to his protection.

November 7th, at eight in the morning, we had the pleaſure to receive our dear Brother John R. Verbeck and his wife, with Brother Haman from Barbadoes in their company, and rendered praiſe to God for bringing them ſafe to us. On the 8th, all the miſſionaries employed on this iſland met by appointment at St. John's, and held a conference with Brother Verbeck, which was opened with fervent prayer to the Lord for a bleſſing on his labors among us. He delivered to us cordial ſalutations from the Elders Conference of the Unity, and from all our congregations in Europe. On the 9th, the negroe-aſſiſtants and chapel-ſervants, and on the 12th, all the communicants of the town-diviſion met, and when he mentioned to the latter the ſalutation and good wiſhes expreſſed for them by the Brethren in Europe, they declared aloud their thankfulneſs, deſiring to be remembered to them in the moſt grateful and affectionate manner.

On the 17th, Brother Verbeck was attacked by a fit of the ſeaſoning fever, which was repeated on the 21ſt. His wife alſo was very ailing about the ſame time.

The 26th, was the laſt prayer-day in this year: twenty-one perſons were baptized into the death of Jeſus by the Brethren Verbeck and Tſchirpe; five, who had been excluded, were readmitted; and thirty were added to the claſs of candidates for baptiſm.

To the meetings during the Chriſtmas holidays a great number of new people came. One day was ſet apart for the children, but in their firſt meeting ſo great a number of adults were preſent, that the chapel was crowded. Five hundred children attended on this occaſion. The moſt remarkable occurrences in this miſſion during the year paſt, are 1ſt, the arrival of a member of the Elders' Conference of the Unity on a viſit to us and our other Weſt India miſſions: 2dly, the forming of a third ſettlement on this iſland near Old Road Town, called *Gracelay*, where a new chapel was opened on the 30th of July: 3dly, the appointment of Brother John Frederic Reichel to be the reſident miſſionary at Gracebay; of Brother Adolph to ſupply his place at St. John's, and of Brother Niemtz to go as aſſiſtant miſſionary to Gracehill.

January 2d, 1798, we opened our firſt miſſion-conference in this year, with prayer and ſupplication, that the Lord would grant unto us a rich meaſure of his ſpirit, and command his bleſſing and ſucceſs to attend all our labors in his vineyard in this iſland.

On the 9th, the Brethren Verbeck and Adolph with their wives went to Mr. H's plantation, where a diſcourſe was delivered to the negroes. After it was over, Mr. H. exhorted them to be grateful to God for the labors of their teachers, and expreſſed his hope that they would make good uſe of the privilege they enjoyed. Brother Verbeck then added, that the negroes had likewiſe great cauſe to be thankful, that God had given them ſuch a kind maſter, who not only made their temporal, but their eternal welfare his concern. Mr. H. replied, that having his own eternal welfare at heart, he could not act otherwiſe.

On the 11th, Brother Adolph was mercifully preſerved from harm. He had ſome buſineſs at the water ſide, and

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ſtepping out of a boat, ſlipt and fell into deep water; he had but juſt time to graſp a ring faſtened to the ſhore, by which he ſupported himſelf, till aſſiſtance could be procured.

Brother Verbeck having finiſhed his labors in this miſſion, and being ready to proceed to Barbadoes, the miſſionaries from all three ſettlements met once more at St. John's to take leave of him. He addreſſed them in a ſhort diſcourſe, expreſſing his great pleaſure at the promiſing ſtate in which he found the miſſion in Antigua, and encouraging us to continue our work, amidſt all conſciouſneſs of our own inſufficiency, in reliance upon the Lord, with cheerful confidence, loving and aſſiſting each other. He then commended the work of God in this iſland and all engaged in it, to the protecting care and continued favor and bleſſing of Him, whoſe poor ſervants and handmaids we are. On the 17th, in the evening-meeting, the whole congregation joined in fervent prayer to the Lord in behalf of Brother Verbeck and his company. They left us on the 19th, and ſet ſail for Barbadoes.

On the 21ſt, we had our firſt prayer-day in this year, on which fifteen perſons were baptized, their declarations of devotedneſs to our Savior were particularly affecting, and we may truly ſay, that this was a day of gladneſs, which the Lord himſelf hath made. Our hearts and lips overflowed with gratitude to Him, whoſe blood can waſh the guilty ſinner clean, and whoſe love and mercy, even to the worſt, is thus made manifeſt.

On the 23d, we received the painful intelligence from Gracebay, that Brother John Frederic Reichel's wife had departed this life. When ſhe was here on the 17th, ſhe was ſeized with a feveriſh complaint, and obliged to return home immediately. We felt great ſorrow on account of her

her loſs, but may the Lord's will be done. Her remains were conveyed on the 24th, in the afternoon, to St. John's and interred in our burying-ground. A great number of perſons attended the funeral, among whom were above forty ladies from the neighbourhood. The ſilence and order obſerved on this occaſion added greatly to its ſolemnity. The funeral diſcourſe was upon the words, "*To me to live is Chriſt, and to die is gain.*" This was the true character of our late ſiſter. Her whole life was devoted to the ſervice of Him who had purchaſed her ſoul with his own blood, and her walk and converſation was an honor to the goſpel. She was a moſt faithful aſſiſtant to her huſband in his miſſionary labors, and her ſervices will ever remain in bleſſed remembrance in all the ſettlements. During her illneſs ſhe declared her perfect reſignation to the will of our Savior, and that if he thought fit to take her to himſelf, ſhe was ready, for ſhe ſhould conſider nothing, that could happen to her, more bleſſed, than to be removed into His preſence for ever.

February 1ſt, Brother Tſchirpe received a letter from a gentleman of reſpectable character requeſting to know the number of hearers in our three ſettlements. Upon a calculation made on this occaſion, their number was found to amount to about 11,500.

On the 5th, in a conference of aſſiſtants, which was regulated during Brother Verbeck's viſit, a report was made concerning the courſe of our people. One of the aſſiſtants related, that an old negroe expreſſed great joy to find, that it was not neceſſary to learn Engliſh to ſpeak to the Lord, but that he underſtood the language of his heart, and the old negroe language as well as Engliſh, and heard and anſwered his prayers.

On the 23d, a communicant in the town departed this life. She was not of many words, but her life bore witneſs

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to the grace ſhe had received. During the laſt year of her life ſhe ſpent her time in converſe with the Lord, and in quiet enjoyment of her freedom, having been emancipated by her ſon, one of the aſſiſtants in our congregation, who likewiſe maintained her comfortably. It were to be wiſhed, that all negroe children were as dutiful, and would ſave their earnings as carefully, for the ſame purpoſe.

On the 25th, two members of the congregation, who had been guilty of ſinful practices, were excluded, and the congregation was informed that ſuch works of the fleſh not only ſubject the offender to a ſeparation from the aſſembly of believers here below, but, if perſiſted in, and not repented of and forgiven, from the kingdom of heaven for ever. This admonition was occaſioned by ſome expreſſions uttered by excluded perſons, that though they no more belonged to a Chriſtian congregation, yet they could not be turned out of God's kingdom.

On the 27th, we had the pleaſure to receive Brother John Miller from Barbadoes, as our future fellow-laborer in the miſſion in Antigua. He found the ſame Captain at Barbadoes, who had brought him from Ireland to the Weſt Indies ſome years ago, and had conceived ſuch a regard for him, that he offered him a free paſſage from Barbadoes hither, but being detained by the Admiral at Martinique, another captain, equally generous, brought him to us. He firſt went to Gracebay, to aſſiſt Brother Reichel in his preſent lonelineſs, and frequent attacks of fever.

March 5th, a baptized negroe, who had been a ſpectator at the adminiſtration of the Lord's ſupper, for the firſt time, came to return thanks for the favor conferred upon him. He ſaid: "In my whole life, I never expected to ſee ſuch a ſight. I thought that our Savior himſelf was preſent and that I was already with him in heaven."

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On the 13th, all the miſſionaries had a meeting at St. John's, to welcome our dear fellow-laborer Brother John Miller, and the preſence of our Lord was powerfully felt amongſt us.

On the 14th, a negroe-ſiſter on being appointed an aſſiſtant, declared her unfitneſs and inſufficiency in very humble expreſſions. She ſaid, "ſhe prayed our Savior to fill her heart anew with his love, and to give her the needful gifts and grace for that office." When we ſpoke with thoſe, who are to be baptized on the enſuing prayer-day, we were particularly excited to thankfulneſs to the Lord, for the change wrought in their hearts. They ſpoke very humbly concerning their former wicked walk in divers luſts according to the cuſtoms of the heathen, and declared their earneſt deſire to be waſhed from all ſin, and reconciled to God by the blood of Jeſus, and to be baptized into His death. This bleſſing was conferred upon twenty-three perſons on the 18th, and twenty-four were added to the candidates for baptiſm.

On the 23d, there was preaching at Salmond's, and the attention of the negroes was remarkably great. They liſten to the goſpel with an eagerneſs, as if they would eat the very words, and we have always much pleaſure in teaching the negroes on this eſtate.

On the 25th, a negroe woman, who had been excluded on account of a quarrel ſhe had had with another perſon, came firſt to us, and afterwards to one of the aſſiſtants, to juſtify her conduct. The aſſiſtant ſaid, "You always ſeek to juſtify yourſelf before men. But what do you mean to do when you come to our Savior? Do you think you can fight your way to heaven with your tongue?" The woman was ſtruck dumb, and had no more to ſay in her own juſtification.

Towards

Towards the close of the month we were busily employed in speaking with the baptized and candidates for the Lord's Supper from the country. Few, comparatively, could attend, owing to the sugar harvest, and the present inoculation of the small-pox throughout the Island. We commend the mission in Antigua, and all employed in it, to the prayers and loving remembrance of all our Brethren every where.

Extract of the Diary of the Mission in Tobago.

MARCH 4th, 1799. To-day a negroe-woman was buried in the village, and we did not expect many people to attend the public service. But at the time appointed, a numerous congregation assembled, to whom the Lord gave me grace to speak, with energy, of the state of the soul after this life, the justice of God in rewarding or punishing men, according to their deeds done in the body, and his mercy, in receiving and pardoning all those who fly in faith to the propitiation made for sin, by the sacrifice of his dear Son, our Lord Jesus Christ, and who are accepted as his redeemed ones.

On the 6th, in our evening-meeting some new people attended, whom we admitted with much pleasure.

On the 10th, we went with the steward to Whim estate, and made a beginning to preach the gospel to the negroes there. We had a large number of attentive hearers. Most of these negroes are newly come from Guinea, and I felt particularly encouraged to testify to them of the love of our Savior in coming into the world to save sinners, even the worst. My text was, *Blessed are they that mourn for*

they ſhall be comforted. They liſtened with great attention and ſilence, and what was ſaid ſeemed to make a deep impreſſion upon them: and we returned to Riſeland with thankful hearts.

On the 13th, we had a converſation with ſeveral negroes who have frequently requeſted to be baptized, and declare with great earneſtneſs, that they have no other view, than to live conformably to the precepts of the goſpel, and to devote themſelves to the Lord Jeſus, and as their behavior is ſuch, that we have reaſon to hope, that a real change has been effected in their ſouls, we conſulted, on the 16th, concerning this important ſubject, and turned in prayer to our Savior to grant us the grace to act according to his mind and will, and to complete the good work he has now begun in the hearts of ſeveral negroes in this iſland. We then reſolved to baptize one negroe-man and one negroe-woman on Eaſter Sunday next. This evening we began to read the hiſtory of the Paſſion-week out of the Harmony of the four goſpels, and many negroes were attentive hearers.

On the 17th, the negroes kept a great feaſt in the neighborhood, which ſeveral from this eſtate attended, and incurred puniſhment by the exceſſes they were guilty of. However the preaching was well attended, and I took an opportunity of giving them a ſerious word of exhortation, which was well received. They remained ſtanding about me after the preaching, and thanked me for it. A mulatto man came to-day to ſee us, and begged us to inſtruct him in the doctrines of Chriſtianity, adding, that for many years he had endeavoured to lead a pious life, and had kept from all bad company, except when obliged to work with wicked people. He is a carpenter, and a hard-working man, and I promiſed him every aſſiſtance in my power. He has been our conſtant viſitor ever ſince.

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On the 20th, a baptized negroe came to requeſt me to baptize her daughter, an ignorant young woman, twenty years old, which gave me an opportunity of declaring to them, that we were not come to collect numbers, but to aſſiſt in gathering ſuch to the church of Chriſt, who hear and believe the goſpel and experience the power of Jeſus' blood in being delivered from the dominion of ſin, and made willing and able, through His grace, to walk in newneſs of life. I then invited them to come and be inſtructed, which they did. Though the ſugar-harveſt takes up the negroes' time at preſent, our evening-meetings, this week, were well attended, and the Lord was with us. His ſufferings and atoning death were the ſubjects of our daily contemplation, and on Maunday-Thurſday we partook of the Lord's Supper, with hungry and thirſty ſouls.

Eaſter Sunday, the 24th, was a day of joy and thankſgiving. I preached upon, 1 Cor. xv. 21, 22: *For ſince by man came death; by man came alſo the reſurrection of the dead. For as in Adam all die, even ſo in Chriſt ſhall all be made alive*; and then baptized the negroe man and woman, as reſolved on the 16th, into the death of Jeſus, in the name of the Father, and of the Son, and of the Holy Ghoſt, as the firſt-fruits of this miſſion, and with fervent prayer and ſupplication commended them and all the negroes on this iſland to the love and mercy of God our Savior.

On the 31ſt, I went to Whim eſtate, where I found all the people very hard at work. I waited till they were at leiſure, and then ſpoke to them of the love of God towards them, in cauſing the goſpel of his Son to be made known even unto them, and inviting them to receive and believe it, as the word of truth and life.

April 1ſt, we went to take a view of a place, which we conſidered very well adapted for a miſſion-ſettlement, having

many conveniencies, both as to dwellings and ſituation On the 8th, I waited upon Mr. Balfour, to thank him for the favor he has ſhewn to the miſſion, and the active aſſiſtance he has given to it. Both he and other gentlemen I had viſited in theſe days, expreſſed their beſt wiſhes for the ſucceſs of the goſpel in the iſland and I returned home filled with thanks to God, who himſelf diſpoſes the hearts of men to promote His work. Our meetings about this time were well attended, particularly from the 15th to the 20th. On the latter day I was deſired to baptize two children of one of our friends on Nutmeg-grove, and on the 28th, I baptized a negroe-woman, and called her Margaret. This tranſaction was particularly diſtinguiſhed by the preſence of the Lord, powerfully felt in the midſt of us, and the negroes ſeemed much affected. To-day a baptized negroe from Antigua viſited us, with a certificate of his baptiſm, ſigned by our miſſionaries on that iſland. His name is Anthony, and he has been ſome years in this iſland. We expreſſed to him our wiſh, that he might revive anew, and by his walk and converſation be a ſalt among the negroes of the eſtate, to which he belongs, where, as it appears, a work of God has commenced and ſeveral negroes come conſtantly to hear the goſpel. The manager alſo is very deſirous, that the negroes be inſtructed and brought to the knowledge of the truth.

May 4th, I received a meſſage from Mr. M. to attend a negroe man, who is under ſentence of death, and ordered for execution to-morrow. I went accordingly on the 5th early to Mr. M's houſe, where I found a large company aſſembled. The poor criminal was exceſſively hardened and refractory, and I felt no freedom to ſpeak much alone with him, but offered to addreſs the negroes preſent, which was approved of, and the magiſtrates and ſoldiers having arrived

arrived, the criminal was led in proceſſion to another eſtate, where he had committed enormous outrages and at laſt fired a negroe-houſe. Here the gallows ſtood, and Mr. M. and the ſheriff accompanied me to the ſpot, where I delivered a diſcourſe to a large concourſe of people, both whites and blacks. I firſt endeavoured to ſhow, how great cauſe we have to be thankful to God for his wiſe government on earth, and that he has appointed magiſtrates, who preſerve peace and order amongſt men, and puniſh thoſe who diſturb it. For though God is merciful and gracious and forgives repenting ſinners, yet he alſo executes his vengeance againſt thoſe, who perſiſt in ſin and commit iniquity with greedineſs, and has authorized the powers he has eſtabliſhed in the world to do the ſame. We ought therefore earneſtly to beſeech him, that He would preſerve unto us that order and good government, which we particularly enjoy under our preſent rulers, and grant unto them grace and power to govern according to His mind, that His will may be done on earth, as it is in heaven. I then turned to the poor criminal, and ſpoke a few words of exhortation to him, but he ſeemed to receive them as one truly dead in treſpaſſes and ſins and in a bitter ſpirit, on which I addreſſed the people again, calling upon them to unite their prayers to God, that He would have mercy upon this poor ſinner, and if poſſible, even in this laſt moment, turn his heart, that he might yet be plucked as a brand out of the burning and ſaved from the wrath to come. As ſoon as I had finiſhed, he was delivered to the executioner, and firſt hanged, then taken down and beheaded, and his head fixed upon a high pole, but his body burnt to aſhes. As long as I was engaged in ſpeaking and praying, there was a dead ſilence, but the moment I ſtepped aſide, the negroes ſet up a dreadful howl. It was a terrible ſight, and I hurried into the houſe, with a heart deeply affected. In the afternoon my ſpirits were much revived,

by

by the attention and devotion of the company that had aſſembled to the public preaching at Riſeland.

On the 9th, we received a letter from our fellow-laborers in Barbadoes, and thanked God for the ſafe arrival of ſome aſſiſtants in that miſſion, who have had a voyage attended with great danger and delay.

On the 10th, our evening-meeting was cloſed with ſinging verſes. The negroes are particularly fond of learning and ſinging hymns.

On the 12th, we made a beginning to have a ſeparate meeting with our baptized people, which may be conſidered as the firſt planting of a congregation of believing negroes in the iſland of Tobago. O that theſe four people (to whom we reckon Anthony, baptized in Antigua) might be truly rooted and grounded in the faith of Chriſt, and be a good ſeed, that from this ſmall beginning, hundreds and thouſands may be gained for our Savior, as the reward of the travail of his ſoul.

From the 13th to the 18th, we had a pleaſant time with our negroes, and their diligence and attention was great. On the 18th two negroe women came to us, dreſſed in white, and begged to be baptized. They were in company of a baptized negroe woman, who always attends here, and conſiders herſelf as under our care. We ſpoke with them affectionately, admoniſhing them well to conſider what was required to be a true chriſtian, and what holy baptiſm ſignified, invited them to come to our houſe and receive inſtruction, and added, that nothing would give us more pleaſure than to be able to fulfil their requeſt, after we had perceived the work of the Spirit of God in leading them to Jeſus, made effectual in their ſouls.

As we found that many negroes are backward in coming to their maſter's houſe, (for ſince the great inſurrection in Grenada, ſuch viſits have been much diſcountenanced) we

began

began in this month to hold a meeting once a week in a negroe-houſe, which has had good effect.

On the 23d, our uſual evening-meeting was more numerouſly attended than ever before. Several new people came and begged for inſtruction, expreſſing great concern for the ſalvation of their ſouls. This gives us great encouragement.

On the 26th, I was ſent for to baptize two white children on a neighboring plantation, which having done, ſeveral black women brought their children and begged me to baptize them likewiſe; but I declined it, inviting them to come and hear the goſpel. I was ſo long detained on this eſtate, that, though I hurried home, I came too late for the preaching. My wife had meanwhile ſpent the time in profitable converſation with thoſe, who come from different eſtates. As we had reſolved to baptize a mulatto, belonging to Mr. C. I waited upon him to inform him of it, and received a good teſtimony of the man. Mr. C. likewiſe promiſed to do every thing in his power to promote the cauſe of the goſpel on his eſtate. He is well acquainted with our miſſions in Jamaica and Antigua, and ſpoke much of the benefit they were of to thoſe iſlands.

Our meeting in the negroe-houſe was attended on the 29th by ſeveral new people, and it ſeems as if this meaſure would anſwer a good purpoſe.

We commend ourſelves and this ſmall beginning in Tobago to the kind remembrance and prayers of all our Brethren and friends in all places, that the Lord would grant us, as hitherto, his peace in our hearts, and crown our poor endeavours with ſucceſs, for his Name's ſake.

CHARLES SHIRMER.

Account

Account of laying the Foundation-Stone of the new Chapel, now building for the Congregation of Chriſtian Hottentots at BAVIAN'S-KLOOF, *near the* Cape *of* Good Hope, *extracted from the Diary of that Miſſion of the firſt quarter of the year* 1799.

JANUARY 8th, in the morning at eight o'clock all our people aſſembled on the ſpot, and encloſed the foundation in a large circle. The children ſtood within the lines. We firſt ſung the following verſes, "The Lord for us great things hath done, &c. (Hymn Book, p. 153.) Now I have found the ground wherein—ſure my ſoul's anchor may remain," (p. 87.)

Brother Kuehnel then addreſſed the Congregation on the aim of our meeting, and our views in building a houſe, dedicated to the ſervice of God, in which his grace and glory, and the name of our Lord and Savior Jeſus Chriſt ſhould be made known to the heathen in this country. As we intended, according to cuſtom, to place a leaden box, containing a ſuitable inſcription in the Dutch and German languages, into the foundation-ſtone, and wiſhed to obviate every idea of ſuperſtition in the minds of the Hottentots, and every pretence for ſuſpicion in the enemies of the goſpel, who might accuſe us of evil deſigns, we had reſolved to read them publicly, and then to place them in the preſence of all into the box. Brother Kuehnel therefore read the German copy; Brother Kohrhammer the Dutch, and Brother Marſveld the Church-litany, each immediately placing what he had read into the box, held by ſiſter Kohrhammer, to which was added the Liturgic hymns, and the box immediately cloſed: The Inſcription was as follows:

"In

" In the name of the moſt holy and everbleſſed Trinity, " of Father, Son and Holy Ghoſt! In the Year one Thou- " ſand Seven Hundred and Ninety-Nine, after the ſacred " and ſaving birth of our Lord and Savior Jeſus Chriſt, " and on the eighth of January of that year, the Foundation- " Stone of the Chapel belonging to the Miſſion of the " Proteſtant Epiſcopal Church of the Unitas Fratrum or " United Brethren at Bavian's-Kloof was laid, at the South " Weſt corner of the building; which was erected under " the Government, and by permiſſion of His Excellency, " the Earl of Macartney, appointed by his Majeſty, George " the Third, King of Great Britain, &c. &c Governor " of this Colony; a gracious conceſſion for that purpoſe " (as regiſtered in the Dutch and Engliſh languages at the " Caſtle of the Cape of Good Hope,) being granted unto " the miſſionaries of the ſaid church, who arrived here at " Bavian's-Kloof in the years 1792 and 1798, and, " by the favor of their High Mightineſſes the States of " Holland, were graciouſly permitted to renew the Miſſion, " begun in the year 1737, by the firſt miſionary George " Schmidt. The Congregation of Hottentots aſſembled " here, at the time of laying this Foundation-Stone, con- " ſiſted of the following claſſes:

114	baptized adults,
85	baptized children,
51	candidates for baptiſm,
100	men } catechumens,
200	women }
250	children at ſchool,
5	Europeans.
755	perſons

Thirty-ſix of the baptized are Communicants. The names of the Miſſionaries are:

Henry Marſveld,
Daniel Schwinn,
Chriſtian Kuehnel,
John Philip Kohrhammer, and
Eve Dorothy Kohrhammer, his wife.

Texts of the Day.

My help cometh from the Lord, which made heaven and earth. Pſ. cxxi. 2.

For by him were all things created that are in heaven, and that are in earth, viſible and inviſible, whether they be thrones, or dominions, or principalities or powers; all things were created by him and for him. And he is before all things, and by him all things conſiſt." Coloſſians i. 16. 17.

N. B. We ſubjoined the texts for the 8th of January, 1798, not having received the Text-books of 1799. The box having been depoſited in the ſtone by the maſon, we ſung: "The Lamb, who by Blood our ſouls hath regained," &c. (Hymn-Book, p. 255.) and during the words, "Is worthy of praiſes," the whole congregation fell on their knees and the miſſionaries preſent kneeling around the Foundation-Stone, (Brother Schwinn being abſent on his journey to the Buſh-men*) Brother Kuehnel offered up a fervent,

* Brother Schwinn was at that time at the Cape-Town, waiting for the arrival of a farmer from the Upper-Country, who had been employed in ſome negotiations with the Buſhmen, or wild Hottentots, who were reported to be willing to make peace with the Settlers, and to come to terms with the Engliſh Government. In conſequence of theſe favorable appearances,

fervent prayer, and commended the building of this houſe, and all engaged in erecting it, to the gracious care, favor and protection of our heavenly Father. The remarkable ſilence and great devotion of all preſent ſolemnized the tranſaction, and we all felt that our God and Savior was preſent with us, filling our hearts with joyful confidence, that He will accompliſh his gracious aim with this miſſion. We cloſed with that verſe, "The Ground of our profeſſion is Jeſus and his blood." (Hymn-Book, p. 149)

The reſt of the Diary, which goes to the 1ſt of March 1799, is very conciſe, and contains no occurrences particularly ſtriking. The Hottentots continued eager to hear the goſpel, and the daily meetings, which were held in the uſual order, were well attended. There had been 5 grown perſons and 9 children baptized ſince the firſt of January, 1799, and 9 baptized were admitted to the participation of the Lord's Supper. The viſits of ſtrangers ſtill continued, eſpecially on Sundays, and the miſſionaries found all their

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appearances, and their having expreſſed a deſire to be inſtructed "like the *maakje*, or tame Hottentots at Bavian's-Kloof," the Commandant had very earneſtly preſſed the miſſionaries to begin a miſſion amongſt them. It was impoſſible to accept this invitation at preſent, but the Commandant declaring himſelf ſatisfied, if but one of them would viſit the Buſh-men and give them hopes of inſtruction, they, after mature deliberation, reſolved that a miſſionary ſhould accompany the ſaid farmer, and Brother Schwinn willingly undertook the commiſſion. He waited in vain much beyond the time fixed, till the arrival of the man became doubtful, when, finding a conveyance to Europe, whither he had been called on buſineſs of the miſſion, the Commandant furniſhed him with a paſſport and ſuffered him to proceed.

time employed in attending to the Schools, the building of the new Chapel, and other neceſſary work.

They rely with confidence upon the continued prayers and ſupport of their Brethren in Europe, and we recommend the concerns of this Miſſion moſt earneſtly to the love and active benevolence of all our congregations and friends every where, who have already given ſuch pleaſing proofs of their cordial participation in its welfare.

VARIOUS ACCOUNTS.

1. BY letters from Bethlehem in Pennſylvania, dated June 30th, 1799, we obtained ſome information concerning the new Indian Miſſion-ſettlement at Goſhen on the Muſkingum, from our venerable Brother David Zeiſberger. He wrote, May 27th, that that diviſion of our Indian congregation had ſpent Chriſtmas and Eaſter with much bleſſing. On the latter feſtival, one married couple from among the heathen had been baptized, of whom he adds, that they led a very exemplary life. In ſpring they were diligently viſited by heathen Indians, and one family had obtained leave to live at Goſhen. Since their ſettling there, 9 perſons have joined the congregation, and ſeveral Indians in the neighbourhood have declared their intention to move to the believers. Brother Zeiſberger feels himſelf anew ſtrengthened and encoraged for his labor in the Vineyard of the Lord.

2. From Bethany in St. Jan we learn, that Brother John Samuel Voigt, formerly in the ſervice of the Miſſion at the Brethren's Garden near Tranquebar in the Eaſt Indies, and lately employed as a miſſionary in the Daniſh Weſt India Iſlands,

Iſlands, had been called home to eternal reſt, after a long ſtate of infirmity, during which however he continued to be active.

3. Since the opening of the new chapel at Gracebay in Antigua, 23 adult negroes have been baptized and 26 admitted to the Lord's Supper, in that place. The preaching of the goſpel in that part of the iſland ſeems to promiſe the moſt happy conſequences,

4. From Surinam the following intereſting intelligence has been received from letters dated in February and April 1799:

The miſſionaries regret exceedingly the want of regular communication between them and their Brethren and Siſters in other parts of the world, but in lively terms expreſs their union of ſpirit with them and all thoſe who love the Lord Jeſus in ſincerity. He accompanies their teſtimony of his love to ſinners, and the word of his Croſs, with power and the demonſtration of his ſpirit, and many ſouls are won by his grace from among the gentiles and added to the church. Their labors for the external ſupport of the miſſion have likewiſe been bleſſed, and in conſequence of a freſh ſupply of proviſions from ſeveral countries, the neceſſaries of life had become conſiderably cheaper.

Some of our Brethren and Siſters at Hoop and Bambey had been afflicted by illneſs, but were recovered, and eagerly looking out for more aſſiſtants. At Sommelſdyk and Bambey they ſow in hope, and have ſundry difficulties to encounter, eſpecially in the former place, where the viſits of the miſſionaries to the plantation-negroes, and the attendance of the latter at the chapel, had met with many obſtacles.

The Indian congregation at Hoop on the river Corentyn was in a pleaſing ſtate. The miſſionaries had great ſatisfaction

faction in receiving a letter written by the Secretary of the Society for the furtherance of the Gospel in London, transmitted to them by the British officer commanding at Berbice, to whose care it was recommended. Five Indians had been baptized and two were admitted to the Lord's Supper in the year 1790, and the number of inhabitants, at the close of that year, amounted to 282, exclusive of 75 living dispersed in the forest.

At New Bambey, two adults were baptized in 1797. The small flock of baptized free-negroes there, consisted of 41 persons.

At Sommelsdyk they counted 66 and at Paramaribo 394 negroe-slaves, belonging to the congregation. At the latter place, 20 adults had been baptized, and 22 were admitted to the Lord's Supper in the year 1798. They have had more satisfaction as to the internal course of that mission, and observe that those baptized married people, whose husbands or wives are still heathen, had been more than ever concerned to gain their partners for the Lord, so that in the course of 1798 fourteen couple had been thus added to the congregation.

5. It is with heartfelt sorrow we notice the afflicting news received by the London Missionary Society, concerning the capture of their ship Duff, and the departure of many of the missionaries from Otaheite. We refer our Brethren to the accounts printed by them, and commend these trying circumstances to their prayers and brotherly participation.

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ADVERTISEMENT.

IT is well known to all who have hitherto noticed the progreſs of the Miſſions eſtabliſhed by the Church of the United Brethren (commonly called MORAVIANS) in various parts of the heathen world, that, among many great mercies experienced by them in their labors to ſpread the Goſpel of our Savior, the bleſſing of God upon their Miſſion to the Hottentots at the Cape of Good Hope has been ſingularly conſpicuous.

This Miſſion, which was firſt begun in the year 1737, and, after a long ſuſpence for want of permiſſion to reſume it, renewed in 1790, has been chiefly ſupported by the exertions and at the expenſe of the Brethren's Society for the Propagation of the Goſpel, meeting at Zeyſt in Holland. But the preſent impoveriſhed ſtate of that country, added to a very conſiderable increaſe of expenſe attending the Miſſion, which has been owing, not ſo much to the circumſtances of the war, as to the neceſſary enlargement of the eſtabliſhment, has cauſed our Brethren in Holland to apply to us for aſſiſtance, and to declare, though very reluctantly, their preſent inability to take the whole charge of that Miſſion upon themſelves, as hitherto.

We need not, on this occaſion, attempt to prove to our friends the impoſſibility of ſupporting the miſſionary eſtabliſhments of the Brethren, committed to our care, without extraordinary aid; for, by the Lord's bleſſing upon them, they have gradually become a very extenſive concern; but we have great reaſon to extol the goodneſs of God, who has hitherto always helped us, a feeble people, and opened the hearts and hands of many of his children in various denominations to aſſiſt us in our work, with liberality and cheerfulneſs.

As to the Miſſion among the Hottentots, we have that conſolation, that the neceſſity of ſoliciting ſome extraordi-

nary

nary assistance from our friends in its behalf, proceeds from the continued success with which it has pleased the Lord to bless the labors of his servants in that country, insomuch that the number of those who desire to hear and believe the Gospel, has increased beyond all expectation. There are now near 800 Hottentots residing with the Missionaries at Bavian's-Kloof.

The chapel, built by permission of the English government in the year 1797, was soon too small, and, according to the last letters, the Missionaries found it absolutely necessary to prepare materials for building another of much larger dimensions, and to convert the former into dwellings. They have ventured this in reliance on the help of the Lord, and the cordial co-operation of their brethren in Europe; and we therefore entreat all friends and well-wishers to the cause of our Savior in the world, to assist us in this important work,

The present situation of affairs in that country will render the expense attending the building of the above-mentioned chapel very considerable, notwithstanding the generous permission granted to our Missionaries by the late worthy Governor, the Earl of Macartney, to cut twenty waggon-loads of timber for that purpose in the public woods; and therefore every donation will be most thankfully received and transmitted to the Committee by all the Ministers and Wardens of the Brethren's congregations in London, Bath, Bristol, Bedford, Leominster, Haverfordwest, Plymouth; Fulneck, near Leeds; Fairfield, near Manchester; Okbrook, near Derby; Tytherton, near Chippenham, Wilts; Woodford, near Daventry; and by the Secretary of the Brethren's Society for the furtherance of the Gospel in London.

Signed in the name of the Committee appointed for the general management of the Brethren's Missions.

C. I. LATROBE, SECRETARY.

No. 39, *Kirby Street,*
Hatton Garden.